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Chinese Inn, on the Road to Kalgan.

Missionary in North China Starting on a Tour.

THE

MISSIONARY REVIEW OF THE WORLD.

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MIRACLES OF MISSIONS—NO. XXIII.

THE PENTECOST AT HILO.*

BY THE EDITOR-IN-CHIEF.

Among transformed communities there is one which deserves a separate setting as a peculiarly lustrous gem. Among all miracles of missions we know of none so suggestive of supernatural working.

Titus Coan, now just sixty years ago, in 1835, began his memorable mission on the shore belt of Hawaii. He soon began to use the native tongue, and made his first tour of the island within the first year. He was a relative of Nettleton, and had been a co-laborer with Finney; and from such men had learned what arrows are best for a preacher's quiver, and how to use his bow. His whole being was full of spiritual energy and unction, and on his first tour multitudes flocked to hear, and many seemed pricked in their hearts. The crowds so thronged him and followed him that, like his Master, he had no leisure, so much as to eat; and one day preached three times before he had a chance to breakfast. He was wont to go on four or five tours a year, and saw tokens of interest that impressed him with so strange a sense of the presence of God, that he said little about them and scarcely understood them himself. He could only say, "It was wonderful." He went about like Jeremiah, with the fire of the Lord in his bones; weary with forbearing, he could not stay.

In 1837 the slumbering fires broke out. Nearly the whole population became an audience, and those who could not come to the services were brought on the backs of others or on their beds. Mr. Coan found himself minstering to fifteen thousand people, scattered along the hundred miles of coast. He longed to be able to fly, that he might get over the ground, or to be able to multiply himself twentyfold, to reach the multitudes who fainted for spiritual food.

Necessity devises new methods. He bade those to whom he could not

* Eschol. By S. G. Humphrey, D.D.

go, to come to him, and for a mile around the people settled down. Hilo's little population of a thousand swelled tenfold, and here was held a two years' colossal "camp-meeting." There was not an hour, day or night, when an audience of from two thousand to six thousand would not rally at the signal of the bell.

There was no disorder, and the camp became a sort of industrial school, where gardening, mat-braiding, and bonnet-making were taught, as well as purely religious truth. These great "protracted meetings" crowded the old church with six thousand, and a newer building with half as many more; and when the people got seated, they were so close that until the meeting broke up no one could move. The preacher did not hesitate to deal in stern truths. The law with its awful perfection; hell, with its fires, of which the crater of Kilauea and the volcanoes about them might well furnish a vivid picture; the deep and damning guilt of sin; the hopelessness and helplessness of spiritual death—such truths as these prepared the way for warm Gospel invitation and appeal. The vast audience swayed as cedars before a tornado. There was trembling, weeping, sobbing and loud crying for mercy, sometimes too loud for the preacher to be heard; and in hundreds of cases his hearers would fall in a swoon.

Titus Coan was made for the work God had for him, and he controlled the great masses. He preached with great simplicity, illustrating and applying the grand old truths; made no effort to excite, but rather to allay excitement, and asked for no external manifestation of interest. He depended on the Word, borne home by the Spirit; and the Spirit wrought. Some would cry out, "The two-edged sword is cutting me to pieces." The wicked scoffer, who came to make sport, dropped like a log and said, "God has struck me." Once, while preaching in the open field to two thousand people, a man cried out, "What shall I do to be saved?" and prayed the publican's prayer; and the entire congregation took up the cry for mercy. For a half hour Mr. Coan could get no chance to speak, but had to stand still and see God work.

There were greater signs of the Spirit than mere words of agony or confession. Godly repentance was at work—quarrels were reconciled, drunkards abandoned drink, thieves restored stolen property, adulteries gave place to purity, and murders were confessed. The high priest of Pele and custodian of her crater shrine, who by his glance could doom a native to strangulation, on whose shadow no Hawaiian dared tread, who ruthlessly struck men dead for their food or gaments' sake, and robbed and outraged human beings for a pastime—this gigantic criminal came into the meetings, as also his sister, the priestess, and even such as they found there an irresistible power. With bitter tears and penitent confession, the crimes of this minister of idolatry were unearthed. He acknowledged that what he had worshipped was no god at all, and publicly renounced his idolatry and bowed before Jesus. These two had spent about seventy years in sin, but till death maintained their Christian confession.

In 1838 the converts continued to multiply. Though but two missionaries, a lay preacher and their wives constituted the force, and the field was a hundred miles long, the work was done with power because God was in it all. Mr. Coan's trips were first of all for preaching, and he spoke on the average from three to four times a day ; but these public appeals were interlaced with visits of a pastoral nature at the homes of the people, and the searching inquiry into their state. This marvellous man kept track of his immense parish, and knew a church-membership of five thousand as thoroughly as when it numbered one hundred. He never lost individual knowledge and contact in all this huge increase. What a model to modern pastors, who magnify preaching but have " no time to visit" ! It was part of his plan that not one living person in all Puna or Hilo should not have the Gospel brought repeatedly to the conscience, and he did not spare himself any endeavor or exposure to reach the people.

He set converted people to work, and above forty of them visited from house to house, within five miles of the central station. The results were simply incredible, were they not attested abundantly.

In 1838 and 1839, after great care in examining and testing candidates, during the twelve months ending in June, 1839, 5244 persons had been received into the church. On one Sabbath 1705 were baptized, and 2400 sat down together at the Lord's table. It was a gathering of villages, and the head of each village came forward with his selected converts. With the exception of one such scene at Ongole, just forty years after, probably no such a sight has been witnessed since the Day of Pentecost. And what a scene was that when nearly twenty-five hundred sat down to eat together the Lord's Supper ; and what a gathering ! " The old, the decrepit, the lame, the blind, the maimed, the withered, the paralytic, and those afflicted with divers diseases and torments ; those with eyes, noses, lips, and limbs consumed with the fire of their own or their parents' former lusts, with features distorted and figures the most depraved and loathsome ; and these came hobbling upon their staves, and led or borne by their friends ; and among this throng the hoary priests of idolatry, with hands but recently washed from the blood of human victims, together with the thief, the adulterer, the Sodomite, the sorcerer, the robber, the murderer, and the mother—no, the monster—whose hands have reeked in the blood of her own children. These all meet before the cross of Christ, with their enmity slain and themselves washed and sanctified, and justified in the name of the Lord Jesus and by the Spirit of our God."

During the five years ending June, 1841, 7557 persons were received to the church at Hilo, or three fourths of the whole adult population of the parish. When Titus Coan left Hilo, in 1870, he had himself received and baptized 11,960 persons.

These people *held fast* the faith, only one in sixty becoming amenable to discipline. There was not a grog-shop in that whole parish, and the Sabbath

better kept than in New England. In 1867 the old mother church divided into seven, and there have been built fifteen houses for worship, mainly with the money and labor of the people themselves, who have also planted and sustained their own missions, and have given in the aggregate $100,000 for holy uses, and have sent twelve of their number to regions beyond.

Christian history presents no record of Divine power more thrilling than this of the great revival at the Hawaiian Islands from 1836 to 1842. When, in 1870, the American Board withdrew from this field they left behind nearly sixty self-supporting churches, more than two thirds having a native pastorate and a membership of about fifteen thousand. That year their contributions reached $30,000. Thirty per cent of their ministers are missionaries on other islands. That same year Kanwealoha, the old native missionary, in presence of a vast throng, where the royal family and dignitaries of the islands were assembled, held up the Word of God in the Hawaiian tongue, and in these few words gave the most comprehensive tribute to the fruits of Gospel labor :

"Not with powder and ball and swords and cannon, but with this living Word of God and His Spirit, do we go forth to conquer the islands for Christ !"

FOREIGN MISSIONS AND SOCIOLOGY IN CHINA.

BY REV. ARTHUR H. SMITH.

It is one of the claims of Christianity that it is a religion which is profitable for the life that now is. The civilization of Christian lands is in many respects so much superior to that of non-Christian lands, that it is very natural for missionaries to cast about for ways in which they may inject some of the forces of the higher civilization into the lower. Something of this sort is the legitimate outcome of the introduction of Christianity anywhere, as the history of missions in all ages and in all lands abundantly shows. Without entering upon so wide a subject, it is the purpose of the present paper to give, from a single, limited field in the northern portion of the Chinese Empire, a few illustrations of the difficulty of introducing new sociological conditions among ancient races with a hoary civilization. Nothing is more essential to the well-being of a community than good roads, facilitating communication. In Northern China the travel is largely by carts, and yet the public highways are never repaired, and are so far from justifying their name, that it is a proverb that an old road becomes a river, which in the summer rains is literally the case. Much of the waste and misery resulting is preventible, yet it cannot be prevented ! When we try to influence a farmer to repair the road over against his own house, he refuses on the ground that the track is no more his to use than it is that of others. He has no time to waste

on such work—that is to say, he is unwilling to confer a benefit on others, even though he reaps a greater one himself. But there is a deeper reason still. The repair of roads requires earth, and in a land where every available square foot is necessary for tillage, who is to furnish the earth? Nobody. And therefore it never is furnished. Every missionary is able to perceive that, despite the industry of the Chinese, they are laboring under great disadvantages, owing to the lack of good tools; but he can seldom introduce better tools into actual use, either because they are far too expensive for the narrow means of a single farmer, or because, while they might be used for several families, jealousy and selfishness would prevent the experiment from becoming a success. One of the clumsiest of the Chinese machines is the set of rollers by which cotton is very slowly and imperfectly seeded, but a foreign machine cannot be introduced to take the place of the other, for the reasons already given, as we have had opportunity to observe. Every foreigner who has travelled in the cotton States of America, and afterward in the cotton-growing Chinese provinces, is struck with the thought of introducing the American cotton plant into China. This has been done many times, but so far as we know the experiment has never succeeded. The imported plant grows rank and tall, but has the fatal defect of bearing little or no cotton; or if it does, after a season or two the seed must be renewed, which is a permanent check on the anticipated improvement. The same has been found to be the case with grains. Yet tobacco, maize, the peanut, a variety of beet, cabbage, and the potato have all been introduced into Northern China during the present dynasty, and all of them are well acclimated. Yet every such innovation has to fight for its existence for a long time, and there are probably few plants that can spring at once into favor as the poppy has done—a type of the persistence of evil and its universal adaptations.

Conservatism and suspicion are in all Oriental countries twin sisters, which resent any interference with what already exists. It is due to these traits that one is so often struck with the fact that contrivances for saving labor, which have long been in use in one region, are altogether unknown in other regions not far distant. An instance of this sort is to be found in a district in the province of Chihli, where the common form of water-wheel is fitted with buckets drawn up by a rope coiled on a windlass turned by a donkey. The machinery is rude, the buckets ill made and leaky, and the waste of power very great, but, on the whole, this is much more economical than drawing water by hand. Yet in a belt of country along the Grand Canal, only about two days' journey from the district where water-wheels are used, these devices are wholly unknown, and the only method of irrigation is either from wells with a windlass worked by men, or by two men tossing water from wicker baskets from the river into a pool above, and from thence to the field to be irrigated, thus using the labor of four men and spilling about half the water in transit. Within a few years, however, the water-wheel in a very imperfect form has made

its appearance on the banks of the Canal, introduced by two men relatively more enterprising than their neighbors. The reason given for not having bought a machine sooner was poverty—the compendious explanation of so many of the ills of China. The water supply of all Oriental lands is of the most defective description, and here, if anywhere, it would appear that Western knowledge might be applied for the benefit of great numbers of people and on a large scale. In centres of population the people drink the water of rivers into which filthy cities have been for ages drained, and in many cases stagnant water is all that is to be had, and is used as freely as if it were the best. Where good water is supplied to the Chinese gratis, as in the French settlement of Shanghai, the people show their appreciation of the benefit by allowing the water to run all the time. In the country most Chinese wells are so shallow as to furnish only surface water, often so impregnated with "ates" and "ites" as to be really unfit for use. In these districts, and especially in such of them as are troubled with quicksands, what is needed would seem to be driven wells, going below the surface and tapping the pure water below. Experiments have been made with such wells on the great soda plains around the city of Tien-tsin, but the result was a failure. The nature of the difficulty was aptly expressed by one of the coolies employed on the work, who was asked why the pipe was not driven deeper. To which he replied that it was, but "the deeper we went the more there wasn't any water!" An enterprising missionary physician living in a country mission station in Shantung, having had practical experience in California of a kind of well-boring, which drills an opening and then inserts galvanized iron pipe, has recently introduced the plant for this work into his field, and many experiments have been made with it, both at Tien-tsin and in the country; but though the tubing can be driven into the earth to the depth of sixty feet or more, it has been impossible thus far to get sweet water, which was the principal object in view. In the absence of any pump, a rude one was devised which answered the purpose, but it was so hard to work that the coolie who was employed to draw the water was very shy of the pump, and declared that it was harder than to draw up water hand over hand in the old way; but the well with its pump was surrounded by a crowd all day long, attracted from great distances by the exaggerated rumors which had gone forth. The benevolent physician was much amused from time to time to see a man who had been laboriously pumping up water from great depths, wiping the perspiration from his face, as he explained to the listeners the advantages of the "self-come water!" This experiment in a Shantung village recalls another experience many years ago in the same place. One of the missionaries had the happiness of welcoming a second son to his household, an event which seemed to the Chinese villagers of such happy omen, that they were moved to unite in subscribing a fixed sum from each family in the village, to purchase a silver neck ornament for the infant. As the suggestion was not absolutely and peremptorily

declined, the committee in charge went ahead and ordered the silver chain and padlock, after which the delicate question arose by what means this gift should be acknowledged. After canvassing many plans, one was at length hit upon which appeared to satisfy all the requisite conditions, which were in brief that the thing bestowed should be a distinct benefit to all the people, and one which they could all appreciate. It was proposed to put a force pump in a village well not far from the mission compound, where a great deal of water was daily drawn by a great many people with a great deal of labor. The force pump would make this toil mere child's play. The plan was so plainly foreordained to success, that one of the missionaries—although not having the felicity of two sons—was moved to promise also a stone water trough, which, in Chinese phrase, should be a joy to "ten thousand generations." The village committee listened gravely to these proposals, without manifesting that exhilaration which the obviously successful nature of the innovation seemed to warrant, but promised to consider and report later. When the next meeting of this committee with the missionaries took place, the former expressed a wish to ask a few questions. They pointed out that there were four or five wells in the village. "Was it the intention of the Western foreign 'shepherds' to put a 'water-sucker' into *each* of these wells?" No, of course not. It was meant for the one nearest the mission house. To this it was replied that the trinket for the shepherd's child had been purchased by uniform contributions from each family in the village. Some of these families lived on the front street and some on the back one, some at the east end and some at the west end. "Would it be consistent with the ideal impartiality of Christianity to put a 'water-sucker' where it could only benefit a part of those for whom it was meant?" After an impressive silence the committee remarked that there was a further question which occurred to them. This village, though better off than most of those about, had many families which owned not a foot of land. These landless persons had to pick up a living as they could. One way was by carrying and selling water from house to house in buckets. According to the account of the shepherd the new "water-sucker" would render it so easy to get water, that any one could do it, and the occupation of the drawers of water would be largely gone. It could not be the intention of the benevolent shepherds to throw a class of workmen out of work. What form of industry did the shepherds propose to furnish to the landless class, to compensate them for the loss of their livelihood? At this point the silence was even more impressive than before. After a pause the village committee returned to their questions. They said that "Western inventions are very ingenious, but that Chinese villagers attain unto stupidity. As long as the Western shepherds were at hand to explain and to direct the use of the water-suckers, all would doubtless go well; but they had noticed that Western inventions sometimes had a way of becoming injured by the tooth of time or by bad management. Suppose

that something of this sort took place with the ' water-sucker,' and suppose that no shepherd were at hand to repair or replace it, what should then be done after the villagers had come to depend upon it ?" A lady member of the station to whom this was reported aptly observed that this was a wise word. "Father Hunt" once imported a force pump into Peking to be used in the deep wells there, but the fine sand at great depth clogged the valves so that they would not work, and it was necessary to pull the pump up again ! In view of these various considerations, is it surprising that the somewhat discouraged shepherds gave up the plan of interfering with Oriental industries, or that the obligation to the village was finally acknowledged by the payment of a sum of money which they used (theoretically) for the repair of a rampart about the village, but which really went nobody knows where or to whom. The Roman Catholics have introduced the art of repairing watches among their converts, and it has proved a means of support for a multitude of persons in China ; but the number of possible industries of this sort appears to be small. Electro silver-plating has also been introduced to some extent, and may have been a partial success, but it certainly opens an avenue to fraud which the average conscience of the Chinese is unable to resist. The plaiting of straw braid has been a new and valuable industry in many parts of Northern China, but this has been greatly interfered with by the inevitable tendency to adulteration of good straw with bad, and to short weights and short measures. No experiments of this sort are successful unless they remain successful.

Manual labor schools in a country with so complex a civilization as China meet with difficulties of peculiar obstinacy, but by long trial these can no doubt be overcome. There is space to speak but briefly of another aspect of this polyhedral subject—the function of charities in dealing with Oriental civilizations. We in the West have but just come to the consciousness that we know very little about this matter, and that most of what we have hitherto supposed ourselves to know is erroneous. Famine relief in India, with its relatively altruistic Anglo-Saxon Government, is one thing. A similar relief in China, with its patriarchal rule, where the emphasis is principally laid upon the patriarch himself, is quite another thing. Wisely conducted, famine relief has often been the means of presenting Christianity to the Chinese in a very favorable aspect, and was, under God, the golden key to unlock hard hearts long and obstinately closed to the true light ; but we cannot for a moment disguise it from ourselves, that such relief, viewed as a sociological force, either as a cure or as a preventive, is wholly out of the field. We can never relieve a millionth part of the distress which we see, and we are wholly powerless to do anything which even remotely tends to prevent the recurrence of the miseries which are so frequently to be met in China. In the autumn of 1893 a conference of the missionary societies working in the Province of Shantung was held in the city of Ch'ing Chou Fu, at which two papers were read on

the "Poverty of Shantung, its Causes, Treatment, and Remedies." A careful perusal of these interesting and able essays would convince any thoughtful reader of three things. In the first place, the evils to which the existing social condition is due are deep-seated and ancient, and their roots are intertwined with those of the whole social system. In the second place, the only impulse toward a serious inquiry into the cause and possible cure of these evils comes from outside the present social system, and s directly connected with Christianity. In the third place, these evils can seldom be dealt with directly. It is not enough to introduce new conditions. The "personal equation" is the largest and most essential factor of all, and without a modification of the individuals who compose society, under any imaginable new conditions, the old evils will presently reappear with seven other spirits worse than the first.

Previous to experience it would have seemed tolerably safe to predict that it would be easier to modify the social condition of a non-Christian community than to modify its religious condition ; but as the result of experience it appears that it is easier to introduce Christianity than to alter the type of the current civilization, and that the only permanently successful way to alter the civilization is first to introduce Christianity, after which little by little "all these things shall be added unto you."

THREE MISSIONARY AMBITIONS.

BY REV. A. J. GORDON, D.D.

We are often greatly indebted to one who asks us a question. A student inquired of us one day whether the Bible anywhere sanctions ambition. Yes ! for though the word is not found in the English concordance, it occurs in the original. The word *φιλοτιμέομαι*, to love honor, is found three times in the Greek Testament, and the three texts where it occurs constitute an admirable chain of missionary exhortation.

I. *The Field :* "Yea, so *have I been ambitious* to preach the Gospel, where Christ was named, lest I should build upon another man's foundation" (Rom. 15 : 20).

This is not according to the course of this world. If one were buying a house-lot it would be no objection, other conditions being favorable, that he could secure a plot where the foundation-stones had been already laid, leaving nothing to be done but to rear the superstructure, story upon story, till the building should be complete. "No !" says the apostle, "I desire a field where not a sod has been turned, where not a turf has been broken, lest I should build upon another man's foundation." If this saying sounds paradoxical, we believe that on reflection the whole philosophy of missions will be found wrapped up in it. The great commission reads, "Go ye into all the world and preach the Gospel to every creature,"

not, "Stay in one part of the world and build up a Christian civilization." As distinctly as concentration was the principle of Judaism, so clearly is diffusion the principle of Christianity. The requirement of the one was that all should come to Jerusalem; the command of the other is that Jerusalem shall go to all men. And this latter idea is so vital to the Gospel that it cannot be violated without the most fatal results. There is a wise saying that "capital is the blood of business," and the body politic can only be healthy as it is kept in circulation. But who, looking at the condition of the Protestant world to-day, can doubt that Christianity is suffering from congestion at the centres—too much blood around the educational centres of Christendom, producing that intellectual vertigo by which so many theological professors are made to stumble upon the *skandalon* of sceptical criticism; and too much blood about the religious centres, the home churches, causing that fatty degeneration of the heart by which Christians are becoming inclined to a good-natured and easy-going toleration of all religions, pagan, heathen, and infidel. "In union is strength," the world's maxim; "in diffusion is strength" is the motto of Christianity. "Tear down the rookeries if you would be rid of the rooks," was John Knox's advice for dealing with the religious houses where the monks and friars of his day were congregated, to fatten on the life of the nation. What intelligent Christian can question the vast benefit which would accrue to the world if there could be a removal of those theological "*foundations*" on which such learned professors as Wellhausen and Kuenen and Pfleiderer and their American sympathizers have rested, while they have undermined the authority of that Bible which they are employed to teach? And if the endowments of their chairs could be capitalized for sending hundreds of plain, pious, and consecrated missionaries to the heathen, even though those missionaries were utterly ignorant of Hebrew or Greek or systematic theology. Cromwell put the same hard sense into another saying when, inquiring about certain silver shrines in the cathedrals, he was told that they were effigies of the twelve apostles. "Melt them up and coin them into shillings, and send them about doing good!" he exclaimed. So we say with the utmost emphasis concerning the architectural luxuries and the artistic choirs and the sumptuous adornments of our modern sanctuaries. What an unspeakable blessing might come to the world if the evangelical wealth thus employed could be coined into missionaries and sent to those who have never heard the Gospel! The apostle's saying embodies the deepest wisdom, and its truth was never more apparent than now. We believe that the great commission contains the best antidote against the great relapse which threatens the Church to-day; that apostolic missions, undertaken with new zeal, furnish the only line of resistance against the apostate theology and the apostate Christianity which are now coming in upon us like a flood. Diffusion or death is the alternative which faces us. The church which is not a missionary church must now become a missing church. The foundations which our fathers laid in faith

and prayer are in many instances being built upon with hay, wood, and stubble ; the true-hearted must turn aside from them and build anew upon the foundation of apostles and prophets.

In a word, it seems to us that in the apostle's method lies the true secret not only of the salvation of the world, but of the safety of the Church. The mission workers in our city who, without pay or patronage, plunge down into the slums to rescue the perishing, are rarely found to be unsound teachers of the Gospel. In mingling with them we have constantly been surprised and delighted at the evangelical correctness of their teaching. On the other hand, there are scores of preachers in the same city who are building on ecclesiastical foundations many generations deep—creed foundations, wealth foundations, and culture foundations—of whom it may be said without slander, that the preaching of the simple, evangelical Gospel is the last thing they know how to do. We see the saying of Dr. Duff demonstrated on every hand : " The church which ceases to be evangelistic will soon cease to be evangelical."

II. *The Work.*—Paul exhorts the Thessalonian Christians that they " *be ambitious* to be quiet, and to do their own business," etc. (1 Thess. 4 : 11). The nature of that business is not defined, but the τὰ ἴδια points to the Christian's special and peculiar work. " Wist ye not that I must be about My Father's business ?" asked Jesus when His mother was chiding Him for neglect of parental claims. And since the great commission was given, every disciple may answer the claims of business, and the claims of society, and even the claims of the home church with the question : " Wist ye not that I must be about my Master's business ?" There is, there can be now no work comparable for a moment with that of making known the Gospel to the unsaved millions for whom Christ died. And is there any sphere where a sanctified ambition is more strongly demanded than here ? The lament of an eminent laborer on the foreign field, that in spite of all which the Christian Church has attempted and accomplished in this century, " it has thus far only been playing at missions," is a statement borne out by actual facts ; for do not men who " mean business" put themselves and their energy and their capital and their time into their special work ? Has the Church of the nineteenth century, with all its efforts toward world-wide evangelization, done this ? " Let us not be pessimists, but let us be truthists," says, and well says, a Scotch preacher. We do not expect perfection in the Christian Church, but it is better that we aim at perfection and come short of it than to aim at imperfection and attain it. We are in danger of self-complacency in view of what we have done, if we do not impartially judge ourselves for what we have failed to do.

Let us examine ourselves, then, concerning our outlay for the great work in comparison with our inlay for ourselves.

According to the best estimate which we can obtain, there are now above *nine thousand* missionaries on the foreign field—a noble army of witnesses, for which we should devoutly praise God. But it is computed that there

are *a hundred and thirty thousand* ordained ministers at home representing the same constituency. How vast the disproportion! Fifteen times as many building on foundations already laid as there are preaching the Gospel where Christ is not named. Does this represent the most aggressive business policy in the enterprise of missions?

At the lowest estimate *fourteen million* dollars were given by Protestant Christendom last year for the cause of foreign missions. We praise God for this testimony of Christian hearts to the constraining power of Jesus' love, and for all of sacrifice and self-denial which it represents. And yet, though the Christians of America gave nearly one half of this sum, they gave it, according to the reckoning of Dr. Strong, based on the census of 1890, out of wealth amounting to thirteen billions of dollars now in the hands of the Christians of the United States; so that by the law of proportional giving they contributed on that year, he says, *one thirty-second part of one per cent* of their means to foreign missions. A widow's mite, indeed, but a mite subtracted from millions left untouched—a speck of gold-dust dropped from a mountain of gold coins! Does this look like an aggressive policy on the part of those who are doing business for God? Again, it is held by many Christians that the task which the Church has assigned to her is that of converting the whole world to Christ. If success is any criterion of business enterprise, let us ask what has been actually done? Hardly more than two million disciples can be reckoned as the result of the toil and effort of this century of missions; and if we add what are called "adherents"—those who have in some sense been influenced by Christianity and identified with it—we may perhaps compute two millions more. But while we rejoice and give thanks for what has thus been wrought, we have to remember that in the same hundred years in which this has been accomplished the heathen and Mohammedan population of the globe has increased by *two hundred millions;* in other words, the false religions have outstripped the true seventy to one, in the race for the conquest of this earth to Christ.* How long will it take to convert the world at this rate of speed? Is it true that the children of this world are swifter as well as wiser in their generation than the children of light? A hundred years have elapsed since Carey went to India, and still vast portions of that empire remain unreached. The British Government took the census of India three years ago, and did it in a single day—its two hundred and eighty millions of population numbered and registered within twenty-four hours; and yet in a hundred years missions have not succeeded in reaching all in that vast empire, and Standard Oil cans are found to-day adorning the native houses in India, where as yet no Christians are found.

Nay, more; we have to be rebuked not only by comparing ourselves with the children of this world, but with the children of the Evil One.

* This is according to the estimate of Dr. Jonstone ("Century of Missions").

Did we spend less than a million for promoting the worship of our Christ in China last year? One of the oldest missionaries in that empire estimates that the worshippers of demons spent *a hundred and thirty millions* in sacrifices to their god, the prince of the power of the air, the spirit that now worketh in the children of disobedience. What shall we say to these things? We must ponder them seriously, and ask thoughtfully whether there is not room for a vastly larger business ambition in carrying on the work of missions? And if, perchance, we see those who really rise to the height of this great argument, let us not count them fools and fanatics. A scene which recently occurred at a missionary meeting of Dr. Simpson, in New York, has been reported far and wide, and with not a little comment. It seems that at this gathering the people became so impressed with the claims of missions, and with a sense of their supreme obligation to Christ on behalf of a lost world, that they brought not only their money, but their jewels and bracelets, their watches and their rings, and laid them on the altar for foreign missions. Some conservative Christians have spoken against this action as decidedly unbecoming, as nothing less than an outbreak of religious hysteria, from which they pray to be delivered; and more charitable critics have said that at least it was a very eccentric procedure. Eccentric to what? Such as become truly centred in Christ are likely to be found out of centre with those whose orbit is the world. That was an eccentric scene recorded in the nineteenth of Acts, where many that believed came and confessed and showed their deeds, and made a sacrifice that counted up "to fifty thousand pieces of silver;" but the issue thereof was that "mightily grew the Word of the Lord, and prevailed." In these days of burdened missionary treasuries the last thing we need to fear is an extravagant ambition in doing the Lord's business, which is our business, and in giving the Lord's wealth.

III. *Our Reward.*—"Wherefore *we are ambitious*, that, whether present or absent, we may be well pleasing unto Him" (2 Cor. 5 : 9, *vide* R. V.). This certainly is the highest evangelical motive. Neither apostolic succession nor apostolic success constitutes the truest credential of the missionary. "No soldier on service entangleth himself in the affairs of this life" (2 Tim. 2 : 4, R. V.). No; not even if, by so doing, he could enhance his success and multiply his conquests. "That he may please Him who enrolled him as a soldier" is the chief aim. The joy of the harvest is blessed; but one must not fix the eye upon this, so as to forget the approval of the husbandman, which is greater than all.

The first great missionary could say as his highest confession: "I do always the things that please Him" (John 8 : 29).

The chief missionary of the apostles writes: "Or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Gal. 1 : 10). "I have one passion, *it is He, He alone*," wrote Zinzendorf. "Here I am, Lord, send me," said David Brainerd. "Send me to the rough and savage pagans of the wilderness; send me from all that

is called comfort on earth ; send me even to death itself, *if it be but in Thy service and to promote Thy kingdom.*" The final award will not be "Well done, good and successful servant"—though blessed are they who shall be counted worthy to achieve success—but "Well done, good and faithful servant."

THE CHINESE PHILOSOPHER LAO-TSÈ: A PROPHET FROM AMONG THE GENTILES.

(*Condensed from the German of Victor von Strauss by C. C. Starbuck.*)

Some travellers assure us that there are tribes wholly without a sense of religion. Waiving the extreme improbability that a hasty traveller through barbarous tribes, often himself a man none too well affected to religion, could give a trustworthy witness as to such a point, and supposing that there were such peoples, this would by no means imply that religion is a simple accident of humanity. We may sometimes see plants of the higher orders growing under conditions so unfavorable that they can bear neither flowers nor fruit ; yet it is of their nature to bear both. Even so it is essential to human nature to have a sense of God, and where this does not appear, it only implies that under unhappy conditions there is an unhappy atrophy of the flower and crown of humanity. The oldest monuments of culture always bear witness to religion.

These monuments attest, moreover, that a deep and mighty consciousness of God was the nurse and educatrix of mankind in its earliest childhood ; that men or nations have not advanced out of a state of faithlessness to faith, out of atheism to theism or polytheism, out of materialism to idealism. History shows rather that unbelief, atheism, and materialism are products of decomposition, of that moral rottenness which breaks out only in highly cultivated peoples, and unless arrested leads to their downfall. A world-moving genius has never been a denier of God, nor a cultivated people in ascending development unbelieving. Let the truth at last come "to be held down by unrighteousness ;" then, it is true, there arises a generation of "fools, saying in their heart, There is no God."

If Divine Revelation shone upon the cradle of the human race, we can hardly suppose but that reminiscences of it, more or less distinct, would long survive, an afterglow sinking at last, here sooner, there later, into misapprehension or dull forgetfulness. Here and there, however, it seems to act less as a nourishment to false religion than as a stimulus to earnest inquiry after the true. "That they should seek the Lord, if haply they might feel after Him, and find Him," says St. Paul. Now God appoints nothing for which He does not give power. "He is not far from every one of us," says the same profound apostle. True, as he declares, mankind as a race, though capable of knowing God by the light of nature, have turned away from Him, and sunk into darkness, yet his recognition

of the duty and possibility of finding God, and his respectful, indeed reverent quotation of a Gentile poet, who refers to our filial relation to God, shows that he by no means denied that individuals may have found Him. And there have been, among many peoples and in many ages, poets, thinkers, and sages, who have variously wrestled with this great problem. Indeed, this effort was at the bottom of all the pre-Christian philosophies.

We must distinguish that which can be known of God without revelation and that which cannot. That which depends on God's *freedom* can only be made known by Himself. That which is *necessary* to the very idea of God can of course be developed in thought out of that idea. Take any essential attribute of God, and every other is included. It by no means follows that pre-Christian thought has always apprehended even these, but we must admit the possibility, and need not, therefore, ascribe every profound perception of this kind to an immediate revelation. The chief end of Revelation is not to make known to us what we could discover without it, but what God, out of His unconditioned freedom, has willed, done, and wills. Indeed, the most essential part of Revelation is not found in doctrines, but in free deeds of God, of which doctrine is only the exposition.

It is worthy of note now that even human inquiry, for the discovery of God, is referred to a product of His free activity, to the work of creation, which, though bound by necessary laws, points *beyond* itself to a free cause and His free act; which appears to imply that deeper thought might find freedom to be involved in the very idea of God.

These remarks seem worthy of being premised, in turning our attention to the oldest philosopher of the world who has left written records. This is the Chinese Laò-tsè. In him we are surprised to find not a little which we are wont to refer only to revelation.

Laò-tsè's system deserves to be studied. It is deep and grand. But were it not, it would be of interest to note how philosophy was pursued in China in the time of Pythagoras and Thales. Elsewhere, too, philosophy, from its first beginning in India and Egypt till its full development in Greece, still the foundation of our own systems, is everywhere more or less interconnected. In China, on the contrary, it stands forth absolutely unique and isolated.

However we may interpret the confusion of tongues, it doubtless refers to some primeval event, which disintegrated the original unity of our race. Jehovah came down and confounded their speech. What does this mean in Oriental usage? Plainly, that God came into their consciousness, whereupon they could not understand each other religiously. The religious divergence thereupon separated them into peoples. All gods at first were national gods. The divergence into tribes implied the rapid divergence into tongues. The endless variety of these implies—what is confirmed by science—that the original language was the simplest.

Now in China we find a simple monosyllabic speech. This section of

mankind seems to have had no division of tongues or of peoples, no mythology, but from of old the sense of a unitary, all-controlling heavenly power, an abstract theism. It seems possible, therefore, that it came into East Asia before the confusion of tongues. Here held safe in its primal form by seas, mighty mountains and wastes, it seems to offer the petrified image of early mankind, a self-developed culture, and a clear, documentary history of four millennia. Buddhism, with its outgrowths of superstition, appears during that time to have been the only foreign admixture, and this not coming in until after Christ. Confucius was five centuries earlier, and he was, and professed to be, only a restorer of the earlier China, morally, politically, and ceremonially. He was not in the least the founder of a religion.

Confucius—Khùng-tsè—was a strong, fine, penetrating spirit, but utterly void of a feeling for religion, for everything supraterrestrial, transcendent. In this, too, he was the incarnation of the already declining Chinese spirit. Laò-tsè, on the contrary, was just the opposite. Older than Confucius, he was born as early as the seventh century B.C.; a deep and genial thinker, whose views of things suprasensual belong to the most significant efforts of antiquity. Confucius, who visited him in his extreme old age, acknowledged that he was overwhelmed by the fiery "dragon-flight" of his thought. Most naturally. At every point, and of set purpose, Laò-tsè breaks through the restricted limits of Chinese thought, which entirely contented Khùng-tsè. Yet, all fancies notwithstanding, he borrowed nothing from the West. He quotes elder teachers, indeed, but these are plainly Chinese. Whomsoever he quotes, his way of thinking is all his own.

Not until old age, when retired from court, where he had been keeper of the archives, did he, at the urgent instance of a friend, consent to write a book, the "Taò-tĕ-kīng." This is the only but trustworthy record of his teaching.

In form the "Taò-tĕ-kīng" is far from showing dialectical art. It is abrupt, aphoristic, apparently heterogeneous things mixed in seeming disorder. It is like a primeval wood. But, even as in nature, seeming disorder here conceals real harmony, the detail being always subordinate to the consonance of the whole, everywhere giving evidence of a system thoroughly thought out, fully rounded off.

The primal centre of Laò-tsè's whole thinking is the great world-cause, which he names Taò. Out of this central intuition of the absolute—for this is Taò to him—develops itself his metaphysics, his theology, his ethics, and his politics. In view of this, the most momentous thing is to recognize one's non-recognition ; for not to know knowledge is a sickness only curable by a painful sense of itself. The objective possibility of the knowledge of Taò rests in the fact that in the absolute knowing and being are one. That Laò-tsè recognizes this is beyond doubt ; for when, in that central intuition, the insight discloses itself to him that Taò has

become world creator, and he himself then raises the question, whence he knows this, he answers : " Through Him"—*i.e.*, through Taò Himself, an answer which necessarily presupposes the acknowledgment of this unity. The experience of the absolute is at the same time the knowledge of the same. The subjective possibility of the knowledge of Taò rests upon the fact that the man free of desire, turning away from sensuousness, and turning within, beholds Taò's spirituality, and when his doing accords with Taò, " becomes one with Taò." This expresses not merely the general oneness of the divine and human knowing, but as it must first be brought to pass and is attached to a condition, so that before the occurrence of this condition this oneness with Taò did not exist, pantheism is thereby precluded. Very remarkable is it that Laò-tsè already attaches supreme knowledge to the ethical behavior, makes it dependent on an ethical act. This gives great significance to his declarations, " Whoever knows himself is illumined."

While one now plunges his thought into the contemplation of Taò, he finds him first as yet, as the pure capacity of being, even of his own being, and so far yet as " void abyss," as mere potency in which being is yet restrained, therefore as not yet being. Then first he passes over to being, " Being comes out of Not-being." The significance of this simply potential, not yet actualized being, is repeatedly indicated. In this form Taò is altogether unutterable and unnamable, admitting of no predicate concerning Him. Being, however, proceeds out of bare potentiality, in that Taò—the eternal, nameless—becomes beginning and cause of heaven and earth—that is, actually posits that being out of which all existences arise.

The absolute Essence, however, can only maintain created being by abiding in it. Yet, as he may not resolve himself into his own creation, he must revert into the former state of unutterableness and namelessness. How, then, shall finite being continue to be, as the substratum of a manifold world ? Only in that Taò, in turning away from it, positing himself thus as Unity, at the same time abides with it, engendering his other Self. The Second, positing Himself now *as* Taò, as the Second Might, which gives to all beings form and development, or is " the mother of all beings." Thus Taò is then a Dyad—an Upper, who is unnamable, unsearchable, undiscernible ; a Lower, who is nowise dark and has a name, in beginning to create, to give form to Being ; and thus both, as we saw, are of the same source and of unfathomable depth, as the very first chapter declares.

From the Dyad Laò-tsè proceeds to a Triad. He says expressly that all beings were brought forth by Three. " In Taò is the Spirit, His Spirit is supreme purity." This Spirit he calls the " Valley Spirit"—*i.e.*, effluent. He is immortal, and " His gate is the root of heaven and earth." Mediating between the First and the Second Might, He is partaker both of being and not-being, and is therefore " *as if* existent." He is also called " the deeply feminine." Laò-tsè, therefore, sums up his com-

pleted system in this formula : "Taò engenders One, One engenders Two, Two engender Three, Three engender all things."

Laò-tsè, however, is not content with declaring that Taò in His Threeness brings forth all ; he also gives deep views into the How. These are (1) the universal specifications of being as it is brought out of not-being ; (2) the interior process whereby Taò accomplishes this production.

As to the first, Laò-tsè is very brief and indirect. He accepts from the elder Chinese philosophy the three principles of nature known to us : The dark, reposing, feminine principle of matter, named Jīn ; the light, active, masculine of form, called Jâng ; and the psychic principle connecting the two, Khí. "All beings," says he, "have Jīn for substratum and Jâng for content ; Khí effects their union." We may well assume that he would have these three principles referred to the three powers of Taò, the first, nameless Power, being the cause of Jīn ; the second, the named Power, of Jâng ; the third, the effluent Spirit, of Khí. The primal, undistinguished Being, by thus distinguishing itself into the three principles, becomes capable of originating all beings.

Now as to the interior process in Taò, as creating. The first Power is empty capacity, mere infinite force, but of this proceeds the essential Taò [whom we may rightly call the Logos of Taò—C. C. S.], giving to the first Power defined content. In this [Logos], the Second Power, are all creatures, as ideally existing. How are they to receive substantial, distinct existence ? For this we must trust the Spirit. To trust Him is to trust Taò, for He is Taò. He gives to each thing, at its appointed time, its distinct, individual existence. Creation had a beginning, but is then continuous, and the origination of each new existence is included in it.

Taò, having brought all things into being, says, "They are not Mine." He sustains them, but does not need them. His doing toward them is not-doing, and His not-doing, doing. They, on their part, all turn to Him, as their origin and Father—that is, His doing never appears as such in the world. It escapes all observation. To appearance there is only an endless chain of necessary workings of antecedent causes ; and it is precisely in the wonderful steadfastness, loftiness, and beauty of the supreme law of the world, ethical and natural, that Taò's ever-working will is recognized. His action consists in letting His will come into effect *in* and *through* things and events. Thus He acts and is at the same time without action. The end of His ways now is restoration ; for all things, unfolded and consummated by Him, return to Him, their root, their origin. Man, however, is not absorbed into any universal world-soul, but in the proportion in which any one has here become one with Taò, has returned to a filial relation toward Him, death has for him no danger. Only he who has followed the things of the outer world has no hope in his death ; but whoever turns inward, and then returns to the light of Taò, "loses nothing by the destruction of his body, inasmuch as he has clothed himself upon with eternity. His life has no mortal spot." "For

Taò is all beings refuge, the good man's supreme treasure, the unvirtuous man's deliverer. Through daily seeking is He found. He forgives them that are guilty. Therefore is He the thing most precious of the universe."

It is plain that for Taò, as conceived by Laò-tsè, we have no other name than God. And what a depth of living thought has the Divine idea with him, compared with the abstract theism not only of traditional Chinese doctrine, but of many of our own contemporaries! This is an apprehension of God which, outside of Revelation, has not its like for depth and truth.

LAÒ-TSÈ'S ETHICS.

So much for Laò-tsè's theology. His ethics rest on the same foundation. Yet one of its chief principles, "not-doing," has exposed it, both within and without China, to manifold misapprehension. It has, in fact, been declared to involve the most extravagant Quietism. Let us see with what justice.

Laò-tsè's ethical doctrine develops itself out of his theology. For his ethical ideals "the holy man" is such only inasmuch as he is participant of Taò and one with him, holds him fast and walks in him. This he attains by turning away from externality and sensuousness, by turning inward, recognizing there the inshining light of Taò, and finding in him his "mother," and so, recognizing his filial relation, returning to him. "To be returned into his origin signifies to rest; to rest signifies to have fulfilled his appointed function; to have fulfilled his appointed function signifies to be eternal. To know the Eternal signifies to be enlightened. Not to know the Eternal demoralizes and makes unhappy. Whoever knows the Eternal is comprehensive, therefore righteous, therefore a king, therefore Taò's, therefore enduring." It is this which leads him to inner unity and simplicity, wherein he is in this like to the innocent child, that his demeanor and action knows nothing of reflexive intentionalness, and never has his own person as its object; that, on the contrary, it goes right out from him in pure selflessness, according as he is determined by his life-principle Taò; whom, therefore, he imitates, even without express purpose, by the very virtue of being determined by Him, so that he cannot do otherwise. Inasmuch now as Taò unweariedly brings forth all beings, provides for them, nourishes, defends, develops, consummates them, loads them with benefits, so in this also must the holy man be like unto Him. Wherefore He also lovingly concerns Himself for all, helps all, benefits all; forsakes no man, indeed, no creature. This is so often and so expressly inculcated, that it ought to have confuted the notion of Quietism. Indeed, the very last words of the book are: "The holy man's wont is *Doing*, and not Striving."

Laò-tsè now praises this doing of the holy man, and also his not-doing. He must therefore find a distinction between doing and doing. The one is a doing that should be; the other, a doing that should not be. So it is

in God, and so it should be in man. He who sinks wholly into the life of God ceases from self-regarding human activity, and enters into a receptive activity, determined by the Godhead dwelling in him. This unity with God is a being, which is the not of doing. No phenomenal doing exhausts it. The holy man converts men to God more by what he is than by what he does. It leads them to love the beautiful and the good, and to hate the ugly and the evil. In this sense, and evidently in this only, does Laò-tsè commend Not-doing above Doing.

Laò-tsè, therefore, rates legality low. He propounds no formal doctrine of duty. Such schemes, to him, mark a decline from unity with Taò. He gives the descending scale as follows : Union with Taò ; formal Virtuousness ; Humanity ; Justice, and at last mere Seemliness, the beginning of anarchy. The holy man is portrayed in traits very much like the Sermon on the Mount. He is to deal with the evil and the good, with the impartial benignity of Taò, and to account himself rich in proportion as he gives, rather than as he receives. He is to overcome evil by good. The deep antithesis between him and Confucius is seen in the fact that Confucius censures him for this requirement, which appears to us the height of virtue.

Laò-tsè's deep sense of the converting power of perfect holiness raises him to almost prophetic heights of anticipation. When the perfectly holy man shall have come, he declares, the crooked shall be made straight, and the rough places plain, and the valleys shall be filled. He shall come in self-forgetting humility, and therefore shall he shine forth in peerless pre-eminence. He shall not strive, and therefore men cannot strive with him. By the power of his holiness he turns all men to himself. We might almost call Laò-tsè the Evangelical Prophet of the Gentiles.

LAÒ-TSE'S POLITICS.

As Laò-tsè's ethics proceed out of his theology, so his politics are derived from his ethics. In China the State had been recognized from of old as the ethical form of social life, and government as an ethical function. Laò-tsè, of course, knows government only in the form of patriarchal monarchy. Yet as the moral perfection of the subjects implies the free development of their individuality, Laò-tsè assumes in the ruler such a self-limiting condescension as is only possible in "the holy man."

Laò-tsè [in the very spirit of a Fénelon—C. C. S.] inveighs against the wasting and rapacious pomp and luxury of rulers, "when palaces are grand and fields are untilled." The best jewels of the sovereign are the happy homes of his people. The lust of extension and conquest beggars the empire or the lesser State which it appears to enrich. Above all things he detests the intemperate rage of governing, that undertakes to interfere at every point with the natural evolution of human life. A calm and resolute maintenance of universal justice, a wise and virtuous example in the monarch, and a disposition,

so far as clear necessity does not call for interposition, to have individual activity free, appears to be the foundation of Laò-tsè's political science.

Laò-tsè hates "destroying war" with all the energy of feeling which the warlike Achilles expresses against it. He who is one with Taò may sometimes be obliged to wield arms, but he does it most unwillingly. "He conquers and is not proud; conquers and triumphs not; conquers and exalts not himself." He weeps over the victims of the battle-field, and does all that in him lies to limit such direful sacrifices. This even in suppressing rebellion. As to war between rival States, he has no allowance for it. "Be subject one to another," he exclaims, "so are you all conquerors and all conquered."

CONCLUSION.

The coincidences between Laò-tsè's system and Christianity are certainly most remarkable.

And, first of all, it draws attention that Laò-tsè, simply from the fact of creation, develops the idea of an eternal Trinity. A greater distinctness as to personality would render this almost coincident with the Christian dogma. This shows convincingly that the doctrine of the Trinity is not a simple development from the gradually unfolding facts of salvation, nor a mere transference of these into the eternal life of God. If, therefore, any one rejects the Trinity because it is not conceivable to him, we may well ask him how the assumption of intrinsic inconceivability is consistent with the fact that this doctrine was thought out by such a thinker as Laò-tsè, in the sixth century before Christ.

How nearly Laò-tsè's doctrine of creation coincides with the Christian! No extra-Christian thinker has ever raised himself to so pure a conception of the origination of all beings of and through God. If we must recognize in the unspeakable, unnamable Taò, God the Father, *of* whom are all things, so in Taò as namable we recognize the Son or the Word, *through* whom are all things; for this is precisely what Laò-tsè declares.

The close resemblance of Laò-tsè's morality, moreover, with the Christian, needs not to be insisted on. The Gospel also requires the very same self-surrendering to God, and self-renunciation of our own things, out of which, because God alone now reigns in the heart, all virtues well up. And is it not the very same virtues which we also praise as emanations of a soul united with God?

Even into the eternity beyond Laò-tsè looks forward with a word of promise, teaching that he that is conjoined with God clothes himself upon with eternity; and that when the body sinks away death has no power against him.

"In all this, it is true, his doctrine stands nearer to the New Testament than to the Old, and I hesitate not an instant to style him a prophet from among the Gentiles. But how comes it that this doctrine, which

was proclaimed more than twenty-four hundred years ago, which is known to every cultivated Chinese, which is claimed as its own by a whole religious community, organized under high priests and a pope, and calling itself after Taò, which has more than once even been the creed of emperors—that this pure and lofty doctrine has had no practical result, but has sunk down into an association of jugglers, sorcerers, and fools? This, I believe, is because this doctrine is only a doctrine, a philosophy, without connection with Revelation, not borne up by it, not accredited with the seal of the living God, not attached to the historical self-manifestations and acts of God. It is true, it speaks of the not-good or bad, but the knowledge of sin, as that which separates us from God, it has not. It speaks, indeed, of conversion, but it has no regeneration, which is at the base of conversion. It says of God, that He is the Deliverer of the not-good, and forgives guilt, but it has no means of giving assurance of either, and stops with the bare affirmation. In a word, it has no history of salvation and no institute of salvation. Let us thank God that we have both, and that thereby the way to salvation is opened to us, to which the venerable thinker with whom we have been engaged has pointed in yearning antic'pation."—*Allgemeine Missions-Zeitschrift.*

REV. JAMES EVANS, MISSIONARY TO THE NORTH AMERICAN INDIANS.

BY REV. EDGERTON R. YOUNG.

Some men are so busy making history that they have but little time and less inclination to write it. This was emphatically true of Mr. Evans. Although his life was full of most wonderful events, he has left behind him but few written records of his marvellous career; and yet, without question, he was the grandest and most successful of all the missionaries to the Indians in the vast domains of British North America.

In burning zeal, in heroic efforts, in journeyings oft, in tact that never failed in many a trying hour, in success most marvellous, in a vivacity and sprightliness that never succumbed to discouragement, in a faith that never faltered, and with a solicitude for the spread of our glorious Christianity that never grew less, James Evans stands among his brethren without a peer.

If the full accounts of his long journeys in the wilds of the northern part of the Dominion of Canada could be written, they would equal in thrilling interest anything of the kind known in modern missionary annals.

His mission field was nearly half a continent, and over it he travelled in summer in a birch canoe, and in winter with dog-trains. From the north shores of Lake Superior away to the *ultima Thule* that lies beyond the waters of Athabasca and Slave Lakes, where the Aurora Borealis holds

high carnival ; from the beautiful prairies of the Bow and Saskatchewan rivers to the muskegs and sterile regions of Hudson's Bay ; from the fair and fertile domains of Red and Assiniboia rivers to the foot-hills of the Rocky Mountains, enduring foot-prints of James Evans may still be seen.

At many a camp-fire and in many a lonely wigwam old Indians yet linger whose eyes brighten and whose tongues wax eloquent as they recall that man, whose deeds live on, and whose converts from a degrading paganism formed a goodly multitude.

His canoe trips were often of many weeks' duration, and extended for thousands of miles. With his experienced Indian canoemen to manage his birch canoe no river seemed too rapid and no lake too stormy to deter him in his untiring zeal to find out the Indian in his lonely solitude, and preach to him the ever-blessed Gospel.

The Rev. James Evans was born in England, near Hull, in the year 1801. His father was a sailor, and early in life his son James longed for the sea. Some rough experiences, however, in a measure cured him, and he was willing to settle down to his studies at an English boarding-school. When his school-days were over, and while serving his apprenticeship in a store, he was enabled to hear the celebrated Irish missionary, the Rev. Gideon Ouseley. Under his faithful words James Evans was induced to listen to the voice of the Heavenly Master, and with a glad and full surrender to Him he gave his heart, and to Him he fully consecrated his life. Shortly after he emigrated to Canada and accepted a position as a school-teacher among the white settlers. After a varied experience he was appointed to teach the Indian school at Rice Lake. With his devoted wife he threw all his energy into what was to prove his life work, and labored incessantly in every way possible for the uplifting and salvation of the poor, neglected Indians. Possessing a marvellous memory, he successfully overcame the crudities of the Indian languages and became a fluent speaker in several of them. Hymns and portions of the Word of God were translated by him into different Indian dialects, and very delightful and encouraging was it to witness the marvellous transformations which were witnessed in the lives of the natives.

Mr. Evans was a man of great vivacity and cheerfulness. Possessing a splendid physique and perfect health, he ever seemed the personification of brightness and good-humor. No sullen, down-hearted Indian could long remain so in the presence of his sunny smile and pleasant words.

Even in times when food was scarce and money there was none, James Evans and his brave wife found something over which to rejoice and be glad. A friend visiting them one day found them rejoicing over their homely meal, which consisted only of pancakes, made by mixing some fish spawn and flour together, and cooked on top of the stove. My honored father, the late Rev. William Young, then just entering on his work, once called upon them when at their dinner, which consisted only of a loaf of bread and a little milk ; yet they were full of enthusiasm and laugh-

ing at their poverty ; they were zealous for their Master, and rejoiced that the blessed work was so prospering.

For a number of years he labored among various Indian tribes in different parts of what was then known as Upper Canada, but now called the Province of Ontario. He found as his greatest obstacle to success the "fire-water" of the white man. As it has been in many other lands, where devoted missionaries have had to mourn their plans thwarted, the people debauched, the churches ruined, their work of years undone by white men from so-called Christian lands, so has it been among the poor Indians ; but even with all these oppositions Mr. Evans and his fellow-workers toiled on, and succeeded in gathering hundreds of Indians together in different missions, all of whom, on their being received as members of the Church, signed the pledge as total abstainers from all intoxicating liquors.

After spending a number of years with great success in the work in Upper Canada, where he was associated with such devoted fellow-laborers as William Case, Peter Jones, John Sunday, Solomon Waldron, and Thomas Hurlburt, a very much wider and more responsible field opened up before him.

The English Wesleyan Missionary Society had been for some time anxious to begin missionary work in the Hudson's Bay territories, but were delayed by the difficulty in finding a suitable man to be the leader of the devoted company who were to be the pioneers of such an arduous undertaking.

While praying and inquiring about the matter, the fame of the Rev. James Evans went across the sea, and at once the minds of the members of the committee with singular unanimity went out to this man who had been so very successful among the red men in Canada as just the leader for whom they were seeking. Never was a better choice made. Grandly was he equipped for the work by the varied experiences obtained in the successful years just ending.

With all the enthusiasm of his ardent spirit he gladly accepted of the appointment, although it meant the sacrifice of all the blessings of civilization, and complete exile from kindred spirits into a region of blizzard storms and degraded savages. To such a man difficulties and hardships hardly entered into his calculations. To honor God in the salvation of precious souls was his consuming passion.

So full of zeal and faith was he that amid the hurry of preparation we hear him saying : "I am in high spirits, and expect to see many of the poor savages converted to God." Such were the difficulties of travel in those days and the wretched facilities for transportation, that Mr. Evans's household effects had to make two trips across the Atlantic Ocean : first they were shipped from Toronto to England, then they were reshipped in a vessel of the Hudson's Bay Company to York Factory, on the west shore of the Hudson's Bay. From this place they were taken up in little river boats to Norway House. So difficult was this river transit, owing to the

many rapids and obstructions in the rivers, that at least seventy times had the packages to be lifted out of the boats and carried on men's heads over the rocky portages.

Mr. Evans and his family went by the canoe route from Thunder Bay, on Lake Superior, to Norway House. The trip was a dangerous one, and they were in dangers oft ; but nothing could quench the zeal of this brave man. At the different posts where Indians gathered he preached the Word, and hundreds listened with intense interest. He took with him two young Ojibway Indians, converted, zealous young men, who told their astonished brethren in those northern regions the joys and blessedness of this great salvation. One of them was the Rev. Henry Sternham, who became a very successful missionary, and who after many years of glorious toil finished his course with joy and entered into rest. Two noble sons are active and useful in the field.

Of Mr. Evans's trials and triumphs in the vast regions of the North-west we cannot enter here in detail.

Glorious were his successes. There seemed to be such a power and influence attending his words that even the old Indian conjurers and medicine men were silenced and subdued. The Indians in hundreds accepted the teachings of the great Book, and missions were established in many places. Many and importunate were Mr. Evans's appeals for brave men to come and occupy these fields, so open and so ripe for the reapers ; but, alas ! the responses were so few that many inviting fields were neglected, and the poor Indians became suspicious and soured, and even doubted the genuineness of the religion of some of the churches. In their simple, candid way they argued, " If Christians really believe that their religion is such a blessed thing, and so necessary for us all, how is it that Mr. Evans cannot get any of them to come and live among us and tell us all about it ?"

To make up for the lack of helpers Mr. Evans was in journeyings oft.

For only about four months of each year were the rivers and lakes free from ice, but during those months his canoe was well used, and often his trips were of many weeks' duration. No river was too rapid, and seldom were the great lakes too stormy for this man of unquenchable zeal, whose whole soul was fixed on the one work of finding the Indian in his wigwam retreats or distant hunting-grounds, that he might tell him the wondrous story of a loving Saviour, mighty to save.

A perfect genius at invention, Mr. Evans manufactured a canoe out of sheet tin. This the Indians called the " Island of Light," on account of its flashing back the sun's rays as it glided along over those beautiful lakes, propelled by the strong paddles in the hands of his well-trained canoemen.

Mr. Evans was a man of fearless spirit. He shunned not to declare the whole counsel of God. With the spirit of Elijah he denounced sin wherever he came in contact with it. He was an outspoken advocate for

the observance of the Sabbath, and taught his Indian converts to "remember the Sabbath day, to keep it holy."

This brought him in direct conflict with the great and despotic fur-trading company, who held undisputed sway in that great land.

They employed thousands of the Indians as trippers, to take by small inland boats, which will each hold about four tons of cargo, the goods for the fur trade to the island posts. The goods are brought out from England by the company's ships to York Factory. Some of the far-away inland posts are thousands of miles away, and yet by these hardy Indian *voyagers* the packages of goods must be taken to those places, and the bales of rich furs brought out to be shipped to European markets.

Before the advent of the missionary such a thing as the observance of the Sabbath on these long, toilsome trips was unknown. Like beasts of burden, they toiled on in rushing river or rocky portage. The work was very hard indeed. Many a stalwart man broke down under his heavy load, and many a brave fellow perished in the treacherous rapids. Mr. Evans taught them that one day's rest in seven would not only be pleasing to God, but would enable them to do better work in the six days than they could now do in the seven.

When the Christian Indians, converted through his instrumentality, began to put in practice his teachings, the opposition and then the persecution of the company assailed him; but, conscious of being right, he quailed not before them. He appealed to them to test the matter by experiment to see if the Christian brigade, that kept the Sabbath, could not do better work in less time than any non-keeping Sabbath brigade in all the vast country.

For a long time they were too arrogant to yield to the request of the missionary, but bitterly persecuted him and his Indian converts. Failing to daunt his spirit or stop his teachings, they resorted to the basest calumnies and the vilest accusations against his character. Lying accusations were sent to the home Church officials, and this blessed man had to leave his work to fight for what was dearer to him than life itself. Gloriously was he vindicated and humiliated were his persecutors.

As the outcome the Christian Indians secured the right to rest on the Sabbath day on these long trips of many weeks' duration; and the result has been that even the selfish company have had to admit, as often they have done to the writer, that our Christian Indian boatmen, who always rest on the Sabbath day, can do better work in less time than those who know no Sabbath.

For eight successive seasons I watched the strife between the brigades, and never once were the Sabbath-keeping ones anywhere else but far away in the front.

That the Sabbath is so well kept in the vast domains of the Canadian northland to-day is owing to the brave stand taken at the beginning by James Evans. The great work of Mr. Evans's life, and that which will

ever keep his name memorable in missionary fame, was the invention and perfecting of what is now so widely known as the Cree syllabic characters. Like other missionaries among the wandering Indians, who as hunters are ever following the game, he found it almost impossible to keep them long enough together in one place to teach them to read in the ordinary way.

The thought came to him, Cannot they be taught by a simpler method? With this he struggled for years, and success the most wonderful was at length realized in the substitution of syllabics for letters. The principle of the characters which he adopted is phonetic. There are no silent letters. Each character represents a syllable, hence no spelling is required. As soon as the syllabics are mastered—and there are but thirty-six of them and a few additional secondary signs, some of which represent consonants, some aspirates, and some partially change the sound of the main character—the Indian student, be he an old man of eighty or a child of eight years, can by average diligence learn to read the Word of God in a few weeks. It has been the joy and privilege of the writer to go to a pagan horde of Indians, and after securing the good-will of perhaps all but the conjurers and medicine men, to mark Evans's syllabic characters on a rock with a burnt stick from his camp-fire, where his bear's meat or musk-rat had been cooked for his dinner, and with his varied audience of young and old to give them their first lesson. After a few hours' drill at the coal-marked rock, the Bibles, the gift of the British and Foreign Bible Society, were opened, and commencing at the first verse in Genesis they began to read, slowly, of course at first, the wonderful words of God.

Mr. Evans had many difficulties to overcome ere this marvellous invention was perfected and put into practical use. Living so far in the wilderness, he was destitute of tools and various other things which would have been so helpful, but with him there was no such word as failure. Obtaining as a great favor the thin sheets of lead that were around the tea chests of the fur traders, he melted them down into little bars, and from them with his pocket-knife he cut out his first types. His ink was made out of the soot of the chimneys, and his first paper was birch bark.

It required a good deal of ingenuity to make a press that would do its work, but in that he succeeded at length, and then the work of printing began. If great was his satisfaction, greater still was the amazement and delight of the Indians. The fact that bark could talk was to them most marvellous. Not very artistic was the work at first, but it was intelligible and succeeded. Portions of the Gospels were first printed and also some of the most familiar hymns.

The story of this invention reached the home missionary society. Generous help was at once afforded. Samples of the type of the syllabic were sent home. A goodly supply was cast in London. A serviceable press, with all requisites, including a large quantity of paper, was sent out *via* Hudson Bay, and so for years that inland mission was the distributing centre from which considerable portions of the Word of God were scat-

tered among many wandering tribes, conferred blessings innumerable, and causing more than one deputation to be sent importunately pleading for teachers to come and explain what the good words meant.

In later years the British and Foreign Bible Society has most cheerfully and generously taken charge of the work, and now those northern Indians have the whole Bible freely distributed among them, and multitudes of them are reading its glorious truths.

Mr. Evans had his own sorrows and troubles. Persecutions assailed him because of his brave, determined stand against the use of all intoxicating liquors, Sabbath desecration, and the vicious habits of some of the white traders among the Indians. Another terrible disaster, that undoubtedly shortened his days, was his unfortunate accident in shooting his beloved and faithful interpreter by the premature explosion of his gun. This awful calamity nearly distracted him. From it he never recovered. To the family of his deceased interpreter he surrendered himself in such a state of grief and sorrow, that he seemed to little care whether they killed him or not. They were pagans, and at first were inclined to wreck dire vengeance upon him and exact blood for blood. Wiser councils, after three days' discussion, however, prevailed, and Mr. Evans was adopted into the family in the dead man's place. He was a good foster son to the old parents of his beloved Hassel, and did all he could for them as long as he lived ; but he did not survive many years longer. His great heart was breaking with the memory of this terrible accident. He threw himself with all his energy into his work, and whether it was in his swift canoe, in still seeking the lost sheep in the wilderness, or on the platforms of large churches, in the home land, before vast audiences, pleading the cause of missions, he was the tireless worker still, but his sore heart was breaking, and one night, at the close of a glorious missionary meeting, where he had stirred to their very depths all who had heard him, his great heart broke asunder, and suddenly he went up from his triumphs and his troubles to be forever with the Lord.

Thus passed on to the "glorious company" James Evans, aged forty-six, but to judge by his work, he lived a thousand years.

SCRIPTURAL REFERENCE TO THE HIGHER CLASSES.

BY REV. GILBERT REID, CHI-NAN-FU, CHINA.

Whenever a missionary seeks to influence persons of the upper classes in the non-Christian lands, immediately there are those who at once exclaim, "The scriptural view is always that of working from the bottom up, and no other plan has ever been proved to be God's plan."

While believing that it is not always necessary to follow the minutiæ of certain incidents of the Bible in our present dealings with men, it is

nevertheless profitable to test the application and force of these great principles which are deduced from biblical record. This is especially true in establishing any theory of universal missions.

Though the Bible seldom seems to direct special attention to the conversion of persons high in rank or authority, except in the theocratic government of Israel, yet contact with such a class always existed, and a beneficent influence was always sought. As to the chosen people of Israel, there was certainly no neglect of the men highest in power, but prophets, priests, and kings were always classed together, and to them the people looked as the special representatives of God Himself. In the casual contact of the chosen people with the outside tribes and the Gentile nations, any such neglect of the ruling classes or of the men of highest influence is certainly not commanded and not even countenanced. The one who was early made a type of the Messiah was none other than the King Melchizedec, who with his kingly powers united those of the priest, and one to whom Abraham did not refuse to offer his gifts of praise and worship. Joseph, rising in the Egyptian kingdom to the most dignified position next unto the throne ; Moses, versed in all the wisdom of the Egyptians, becoming a sagacious revolutionist in a tyrannical kingdom, the human founder of the only theocratic government that has ever existed, and one of the most profound legislators that history has recorded ; Daniel, instructed in the language and arts of the Chaldeans, appointed first by the royal favor of Nebuchadnezzar and Belshazzar to be ruler over the whole province of Babylon, then under Darius the Mede elevated still higher to supreme head of the pashas, and finally, in the succeeding Persian dynasty of Cyrus the Great, by a retention of his previous power, being probably instrumental in the issue of the royal edict that commanded the restoration of the exiled Hebrews to their native land ; Esther and Mordecai, in the reign of Xerxes, securing by their admirable dexterity as well as by providential interposition the most honorable of positions, the one that of queen, and the other that of chief minister ; Ezra, by the esteem of Artaxerxes chosen civil ruler of the Jewish province, and securing special privileges for his unfortunate race ; and later on in the same reign, Nehemiah gaining first as royal cup-bearer the friendship of the heathen monarch, then generously commissioned to rebuild the city of Jerusalem—these are the fascinating incidents from among the chosen people in their intercourse with the heathen monarchies of Egypt and Babylon, Media and Persia.

In the Bible history it is noticeable that the Old Testament gives special prominence to kings and princes, judges and rulers, while the New Testament unfolds in the main the progress of the Church among the common people. To this general phase, however, there are striking divergencies, showing that no class of society is to be overlooked by Christian effort. When the news went abroad in the time of Christ that " the poor have the Gospel preached to them," it was indeed a joyful moment in the lives

of those down-trodden people ; but this hope aroused and joy manifested were no evidence of the superiority of the poor, but a recognition of the rights vouchsafed by Christianity not only to the favored, but to the unfortunate and neglected. Whoever is neglected, whoever is lost—not whoever is poor—has a claim on Christianity. Christ came to save, not the poor men, but *man*. In His ministry in Judea He favored the poor, not because the rich, the rulers, and the learned needed no favors, but because their favors were already abundant. "We sometimes speak and feel," said the late Phillips Brooks, "as if Jesus had only to do with the poor and needy. Yet Jesus was not simply the champion of the poor and needy. He was the representative of humanity, in order that He might inspire humanity with love to God. He asserted the way in which a man shall be superior to the fact of poverty or the fact of wealth." "Not many wise men after the flesh, not many mighty, not many noble are called," but by this saying it is taught that at least there are a few. An attractive, wealthy young man of good social standing came to Christ with a solemn question, and the answer was one of love as well as truth. From an after-remark the disciples concluded that the rich more than others were excluded from salvation ; but this human idea of saving faith was shattered by an appeal to a Power unseen but not unfelt, "With men it is impossible, but not with God." Spiritual life as it works in the heart of man, whatever his rank, is Divine alone, but the presentation of truth is by the co-operation of human agency.

What, now, are some of the actual facts in New Testament history ? It is related that one time, when certain Pharisees and high priests sent some small officers to seize Christ, these men failed to execute their mission, being led to admiration and belief by the matchless words of Christ. Surprised by such a result, some of the Pharisees, as if to crush forever the popular craze, boastfully asked, "Have any of the rulers or of the Pharisees believed on Him ?" How little did they know that the patient, beneficent life of Christ had produced its effects even within their own ranks ; that "among the chief rulers many believed on Him, only because of the Pharisees they did not confess Him" ! Striking, indeed, was the fact that the first persons to do Christ honor after His death were two members of the Jewish Sanhedrim—Joseph, an honorable counsellor, and Nicodemus, a secret inquirer ; the one to devote his own burying-ground as the place for Christ's burial, and the other to bring myrrh and aloes to lay upon the body of Christ.

Of the twelve apostles, Matthew was an officer in the Roman Government, called directly from the tollbooth, and prominent not only as an evangelist and missionary, but as one of the authors of the life of Christ. Another officer, called Zaccheus, in becoming a disciple of Christ gave evidence of his sincerity in declaring, "Half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." Two other men of prominence, high functionaries of

Capernaum, the one a centurion and the other a nobleman, were led by the healing skill of Christ to become firm believers.

Later on in the early Apostolic Church, one of the first converts was a treasurer of the heathen queen of Ethiopia, who, according to tradition, was instrumental in establishing the first Christian church in that land. So also one of the first converts in the city of Athens was Dionysius, a judge of the court of the Areopagus, who, according to tradition, became the first bishop of that city. And what, in fact, might we have expected if the early Church had not been aided and moulded by a man of superior learning, practical common-sense, powers of organization, adaptation, and perseverence, the great missionary to the Gentiles, the Apostle Paul, a man able to meet kings and rulers, like Felix and Agrippa, and who finally secured converts in the imperial palace among Cæsar's household ?

Enough has been pointed out from the Bible record to show that the true teaching is to neglect no one, no race, no nation, no class, no soul. The efforts of the Church reach forth, even as with Christ, to all the world, and in His name the world will one day be won.

Mr. Reid* is director of a mission among the higher classes in China, having its centre in Chi-nan-fu. He sends the following general statement concerning the work :

The higher classes of China are : (1) the mandarins, military and civil ; (2) the local gentry ; (3) the *literati ;* (4) the nobility, and (5) the leaders of charitable, religious, and reformatory movements. They are called the higher classes, simply because of the superior influence which they possess.

Dr. Nevius has said : " While most missionaries give their chief attention to the middle or more illiterate class, a few feel a special call to attempt to influence the *literati* and officials ; not only because they exercise a dominating influence upon the masses, but also because they have been in general too much neglected."

Out of fifteen hundred Protestant missionaries in China, men and women, only three are devoting a large portion of their time to the upper classes, and of these two are specially engaged with the literary department. Such a neglect, and that, too, of an influential class, without whose aid China can never be transformed and uplifted, makes the need both apparent and imperative.

The aim of the mission to the higher classes is (1) the unfolding of truth, moral, religious, historical, and scientific ; (2) conversion and loyalty to truth, to God, and the world's Redeemer ; (3) the utilization of the dominating influence of these men for the benefit of the masses and for greater peace and protection ; (4) the salvation and prosperity of China as a nation ; (5) the cultivation and establishment of international friendliness and religious toleration, and (6) greater enlightenment and improved civilization.

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* The leading English daily paper in Shanghai says of Mr. Reid : "Mr. Reid is a man of observation, penetration, and strong common sense. He has shown peculiar ability in dealing with Chinese officials. His tact, combined with native shrewdness, has enabled him to interview, generally with success, in the course of his career more than a hundred officials, from those in a subordinate military position to the Grand Secretary, the Viceroy Li, and the foreign officer. To him has been entrusted with success the settlement of difficulties in connection with the acquisition of land and buildings by missionaries in Chi-nan fu, Chi-ning chow, and other places, and so well have his services been appreciated by the Chinese officials, as well as by his colleagues, that when he was leaving Chi-ning chow ten of the leading mandarins gave him a farewell banquet, and presented him with a silken banner embroidered with their names and ranks."

The methods to be pursued, in the spirit of conciliation, respect, and kindness, and based on the experience of the past, seem to be suitable and clear. In brief they are as follows : 1. Social contact with the acquaintances already made and with those to be made still in the future. This is essentially fitted to Chinese life. It is conversation rather than lecture or sermon. 2. Extended influence on matters of purely a business character. As the mandarins are the recognized authorities of the Chinese Government, and as the missionary organization is under the protection of that government, it is eminently fitting that some line of communication should be established between the two for greater peace and security, mutual understanding and friendliness. Efforts in this direction would be put forth as opportunities arise. 3. The establishment of a simple museum to attract and inform the literary Chinese. 4. By means of such simple and suitable apparatus, as the museum would contain, the formation of an illustrated lecture-course on rudimentary topics. 5. The preparation along with other missionaries of literature to be distributed among this class. 6. The establishment of a book depot, with reading-room and reception-room attached, in which may be found on sale all the best religious and scientific books prepared in the Chinese language, and forming literary headquarters for the Chinese *literati*, and a mode of approach to their respect and sympathy. 7. The formation of a few monthly classes of instruction to which some of these men would be invited as guests, and where fundamental truths would be explained and enforced.

Rev. F. F. Ellinwood, D.D., Secretary of the Presbyterian Board, says in reference to the work : "While it is thought best that this work shall be carried on independently of the Presbyterian Mission, I wish to say that the relations between Mr. Reid and the mission with which he has been connected, as well as with the Board, are most cordial, and that we have reason to believe that he will still be useful to the Presbyterian Mission and to the great cause of the Gospel in China."

Thus the work as now initiated will be interdenominational, relying on the support of persons of all creeds and churches and aiding in return in the spirit of unity all the denominations in China, as opportunity shall arise.*

REV. WILLIAM C. BURNS, PIONEER EVANGELIST TO CHINA.

BY REV. JOHN G. FAGG, AMOY.

William C. Burns, the first missionary of the English Presbyterian Church to China, was born at Dun, a quiet village in Angus, Scotland, on April 1st, 1815. He graduated with honors from Aberdeen and Glasgow. A students' missionary society had been organized at the University of Glasgow, and Burns became a member. Here earnest men reviewed the lives of Brainerd and Martyn ; were thrilled by the latest news from Duff and Marshman in India ; listened to men on the eve of depar-

* The person who inaugurates the work is alone responsible for the management. In due time all the missionaries in China approving of the effort, and willing to coöperate, will form the associate membership, with whom counsel will be taken. Funds donated may be received by the bankers, Brown Brothers & Company, 59 Wall Streets, New York City, who will duly transmit them to Mr. Reid in China. A full account, properly audited, will be rendered every six months, and along with all reports of the work and other published matter, will be sent directly to all contributors. In brief, the funds needed are divided into two classes—one the estimated annual expense for the next three years, about $3,000,000 ; the other the expense for securing a permanent equipment, about $7,000,000.

ture for the regions beyond, and to returned veterans who sounded the clarion call for volunteers. Burns's devotion to Christ was kindled into glowing intensity, and in his soul he felt that his sphere of service was to be in the lands far hence. In 1838 he offered himself as a missionary to Hindostan, but he could not be sent immediately.

He was called to minister at St. Peter's, Dundee, during Robert McCheyne's tour to Palestine on behalf of the Jews. It was no easy task for any one, even for a short time, to occupy the pulpit of a man known throughout Scotland as one of the most gifted, singularly spiritual, and successful preachers of his time ; but the very consciousness of insufficiency made Burns strong. Older members of the congregation trembled for him as they saw the youth standing in the place of one whom they so deeply revered. Their fears were dispelled almost at the first sound of Burns's voice. "As he led with deep-toned spirituality and power the prayers of the sanctuary, they seemed to hear only the sound of his Master's feet behind him. Gifted with a solid and vigorous understanding, possessed of a voice of vast compass and power, and fired with an ardor so intense and an energy so exhaustless that nothing could dampen or resist it, Mr. Burns wielded an influence over the vast congregations whom he addressed, almost without parallel since the days of Wesley and Whitefield." From Dundee he went to Kilsyth, a mill town near Glasgow. A wonderful awakening followed his preaching. One of his sermons was preached with extraordinary power. "There was about him throughout an awful solemnity, as if his soul was overshadowed with the very presence of Him in whose name he spoke. As he went on that presence seemed more and more to pass within him and to possess him, and to bear him along in a current of strong emotion which was alike to himself and his hearers irresistible. Appeal followed appeal in ever-increasing fervor, till at last as he reached the climax of his argument, and vehemently urged his hearers to fight the battle that they might win the eternal prize, the words, 'No cross, no crown!' pealed from his lips, not so much like a sentence of ordinary speech, as a shout in the thick of battle."

Crowds of inquirers flocked at every invitation to the vestry or the manse to seek spiritual counsel. Prayer-meetings of the old and young sprang up everywhere in the village and the surrounding hamlets. The mountain glen, the coal-pits, the harvest fields, the weaving loomsteads became vocal with sounds of prayer and praise. Like results followed his preaching at St. Andrew's, Perth, Newcastle, Edinburgh, and in numerous country villages. He was called to Canada. He ministered to crowded congregations in the churches. He visited the barracks and preached with great power to the soldiers. He returned to Glasgow in 1846. The call to the Orient came in definite form. Two years before the English Presbyterian Church had concluded to open their first mission in China, and had been looking out for God's appointed servant to enter upon this work. They found him in Mr. Burns. He embarked for Hong Kong in

June, 1847. From 1847 to 1851 he tarried at Hong Kong and Canton, studying the language, and preaching in the towns and villages on the mainland opposite Hong Kong and about Canton. In July, 1851, he reached Amoy. Having a remarkable linguistic faculty, he soon acquired the new dialect, and was out among the villages on the mainland opposite Amoy Island. What a contrast his life and work in China after eight years of most fruitful labor in Scotland and Canada !

There crowds flocked to hear him, eager for the truth, understanding the message and daily evidencing that God's Word had borne fruit to the saving of their souls. Here crowds, too, but how different ! Curious crowds, idolatrous, apathetic crowds, most of them caring nothing for the words of the preacher, responding to most earnest appeals by inquiries as to whether his hair could grow long, or what was the cost of the shoes he wore. He said : " Unless the Lord, the Spirit, continually uphold and quicken, oh ! how benumbing is daily contact with heathenism !" We have not become all at once and forever superior to the withering influence of a hard, irresponsive heathenism by wearing the name missionary. Who in foreign lands has not felt his spiritual life at times ebbing away, with the powerful undertow of a cold and widely prevailing indifference and unbelief. The brightest lamp will burn dim in a carbon-charged atmosphere.

But William Burns was not left without assurance of the Lord's approval of his work. When, in 1853, a rebellion against the present dynasty broke out in Amoy and the surrounding region, " when no other European could venture out among the rebels, he was free to go where he liked." " That's the man of the book," they would say, " he must not be touched." At Peh-chuia, an inland town, his labors were signally blessed. Crowds of interested hearers thronged to his preaching hall. Whole families turned to God, bringing their idols and ancestral tablets and burning them in full view of their neighbors. The Word of God grew mightily, and prevailed. " There were all the signs of the coming of the kingdom of God, after the true model of apostolic times ; the general and widespread interest ; individual decision and self-sacrifice ; the division of families, the separation of brother from brother for Christ's sake ; the joy of first love, and the spontaneous spread of the sacred influence from village to village, and from heart to heart."

In 1855 Mr. Burns went to Shanghai, hoping to get an interview with the leaders of the Taiping rebellion, in connection with whom in the beginning of the movement great expectations were cherished for the spread of Christianity in China. He never saw the leaders, and all hopes of any furtherance to the Gospel from that quarter were soon abandoned.

Thence, in company with J. Hudson Taylor, he went to Swatow, where the first seed was sown, whence has sprung so goodly a harvest in the present flourishing Presbyterian Mission. He visited Foochow, led

preaching bands through the streets of the city and the surrounding villages, and assisted in the preparation of the Foochow hymn-book.

Thence he went to Peking "to endeavor to obtain the same recognition of the civil rights of Protestants that the Roman Catholics had." His hopes were not realized in the manner he desired; but his mission was not fruitless. He did not tarry long. Hearing of virgin soil at Newchwang and the country around, he proceeded to the borderland of Manchuria. He prepared the way for the coming of the Irish Presbyterian Mission. There he died, April 4th, 1868. He was the pioneer of three now prosperous missions, at Amoy, Swatow, and Newchwang. He was unselfish enough to break up the fallow ground and then go on, giving others the joy of reaping and gathering into the garner. He gave his means, supplying himself with only the barest necessities. When the trunk containing nearly all the property he had left arrived in Scotland and was opened, it contained only a few sheets of Chinese writing material, a Chinese and English Bible, an old writing-case, one or two small books, a Chinese lantern, a single Chinese gown. "Surely," whispered a little child standing by, "he must have been *very* poor."

> "Earnest, unselfish, consecrated, true,
> With nothing but the noblest end in view;
> Choosing to toil in distant fields unsown,
> Contented to be poor, and little known,
> Faithful to death. O man of God, well done!
> Thy fight is ended, and thy crown is won."

A HALF CENTURY OF FAITH WORK.

The Müller Orphanages and Scriptural Knowledge Institution.

BY THE EDITOR-IN-CHIEF.

The venerable George Müller, of Bristol, England, has given to the world his fifty-fifth report of the work at the New Orphan Houses and of the Scriptural Knowledge Institution for Home and Abroad.

For sixty years the God of praying souls has sustained and enlarged this work, and not only cared for all temporal wants, but blessed with marvellous spiritual blessings what Mr. Müller and his co-workers have done in His name. Instead of finding in this Report tedious repetition, its very monotony is melody, like the performance of M. Jullien upon a single violin string.

Prayer is the one word to be written in large letters on this whole work. I have stood in awe with uncovered head in the sacred room, on Ashley Down, where three prayer-meetings are usually held every week; and beside these, Mr. Müller and his son-in-law, James Wright, pray day by day together, and Mrs. Müller and her husband at least twice daily

together, and often as many as six times ; and this does not include Mr. Müller's individual prayers alone repeatedly each day ; and all this volume of private and individual prayer goes up to God for His help for the Institution and His blessing on every step taken in carrying forward this multiplied work. What wonder unspeakable bounty is bestowed !

The manner in which, and the principles on which, this far-reaching service to God and His poor is conducted many may be interested to note, and so we here present some facts, carefully sifted out from this report, believing that the high rank we assign to this work, as one of the miracles of missions, and the unusual space which we give to this *résumé*, will be abundantly justified by the remarkable facts recorded :

One donor has sent for nearly thirty years, as a donation for the Institution, *what he would have paid to insurance companies*, and has been many times preserved from fire, when it has been near his premises. He writes with this last donation : " There has been another fierce fire within fifty yards of the back of my works and warehouse, a large factory having been completely burned down in broad daylight. To God be all the praise for His gracious preservation of premises, insured with Himself through our Lord and Saviour Jesus Christ." Mr. Müller has acted on this principle himself for more than half a century ; the Orphan Houses, though erected at an expense of £115,000, having never been insured, and yet year after year preserved against fire.

Another donor traces the fulfilment of God's promise in these words : " You received my letter and enclosure of £12 on Saturday. On *that very day* a large order was written out in *Bristol* for me, amounting in net value to more than £21, and this, together with your letter, reached me Monday morning, also several other good orders by the same post. Then, again, as I sat down to write this note to you, a letter reached me, which contained a check for £12 (the exact sum I sent you), in payment of an account three months overdue. 'The Lord is good to them that wait for Him, to the soul that seeketh Him.' " This Christian donor has for many years trusted in the Lord, and he has found Luke 6 : 38 verified, " Give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." " This has also been my own experience," adds Mr. Müller, " for sixty-four years and six months, ever since January 1st, 1830." Then he dwells a little on this scripture. "*Give*, contribute to the temporal necessities of the poor or to the work of the Lord, out of the money with which the Lord has entrusted you, be that little or much. 'And it shall be given unto you.' Thus I have found it invariably in my own experience, and in numberless instances of other children of God, with whom I have become acquainted. But notice further, '*good measure*'—viz., *abundantly*. Hundreds of times this has been verified in my own experience since January, 1830. And this is not all, for it is added, '*pressed down* and *shaken together* and *running over* shall men give into your bosom. An abundance will be the return, if the love of Christ constrains us to lay up treasure in heaven. 'Shall men give into your bosom.' Already, while yet in the body, we shall reap, as we sow ; but how infinitely greater will be the harvest in the world to come !"

Another donor says : " I had intended leaving to you at my death the enclosed sum of £25 for the orphans under your care, but I now deem it

best to give it in my lifetime." Often sums of money are sent, hundreds and thousands of pounds during the lifetime of the donors, who thus become their own executors and save also the legacy duty for the benefit of the Institution ; and sometimes such donations come to hand when money is greatly needed. Another Christian gentleman sends, on the anniversary of the birthday of each of his children, the average expenses for one orphan, and has done so for a number of years.

Another writes : "Last year, as I had had losses, I thought I could not afford to send to you, but since then God has sent me sickness also, so that I cannot sleep. In reading the Bible to-day I came across Prov. 3 : 27, 'Withhold not good from them to whom it is due.' I thought it seemed like the voice of God speaking to me, so I have sent you a small amount." Two of the former orphans (husband and wife, both Christians for about forty years) sent £3 12*s.* 6*d.* for the support of one orphan for three months. This amount is sent quarterly, and has been received for many years.

With £10 comes the following communication : "I am glad that in your Reports every year you urge the adoption of the practice of giving systematically, and I wish others would advise this too. It is good for the givers as much as for the recipients. It should be *proportionate* as well as *systematic—i.e.*, in proportion to ability to give without neglecting other claims, which may be prior claims. To illustrate my meaning I would give my own practice to you—namely, that I began business about sixty years ago in rather a small way, and soon began to give 5 per cent, then 10 per cent, which was not increased for some years, because, though the business prospered, my family increased also. But after some years the business income increased beyond all reasonable family expenditure, so I gave 15 per cent, then 20 per cent, and 25 per cent. Then, having put by, for my widow (in case I should die before my dear wife) and children, what I considered would be as much as expected by them, I continued in business and gave away *all my income.* Several years ago, however, being unable longer to fulfil duties of business, I gave it up to my sons. Since then I have lived economically on the interest of my capital put by. I give away from that reserve fund, and in the course of fifty years I have given away more than £100,000 among God's devoted servants, in order to strengthen their hands in His work." Another donor, who encloses a check for half the dividend upon an old debt, adds : "Ten years ago I decided that half of any amount I might obtain of it should go to the orphanage fund, and I now send the amount received this day in redemption of my pledge. This dividend has come quite as a surprise, for during the last ten years I have ceased to expect anything."

Here the reader has another glorious proof of the blessedness of systematic giving as the Lord is pleased to bless us in our temporal affairs. Though the Church of God will remain the little flock in comparison with the world at large to the end of the present dispensation, and though, generally speaking, the children of God are poor as to this world, yet we do not hesitate to say that, if all acted according to these principles, at least ten times more would be accomplished for God than *is* accomplished ; for in his long Christian experience Mr. Müller has found in almost numberless instances that individuals who have acted on these principles, constrained by the love of Christ, have always had ample means to spend upon the work of God.

How grateful should the whole Church be that God has spared Mr. Müller's life for so many years, and has sustained him amid numerous severe

trials of faith and patience, and made him a living witness in this century to the Church, and even to all the world, that the God who supplied the needs of the ancient Israelites for forty years in the desert is still the living and true God. His example led Hudson Taylor to venture to China, trusting in the Lord alone for support, and has made him such a blessing to that vast country, who with his coadjutors are laying the foundations of a widespread Christian Church in that empire, and Mr. Müller has contributed largely toward it, having assisted them from time to time. The whole Church owes a debt to this aged saint for having dared to set such an example of faith in God, which has already produced such results, and the extent of whose influence none but God can fully understand. Hundreds of disciples pray that God will not take dear Mr. Müller home for a long time to come. He has been such a help to their own faith that every day they ask God to strengthen him and to keep him in perfect peace, and pray that the Lord will incline those who have His gold and silver to give it to the orphans.

All this work goes on not without both severe trials of faith and wonderful rewards to believing prayer. Week after week the income has been small in comparison with the great expense. The balance in hand at the beginning of the last financial year was so reduced that not the fifth part was left of what they began the year with, though only three months had elapsed. Under such circumstances Mr. Müller fell again on his knees, asking that even that day—the Lord's Day—when they take in no letters, He would be pleased to give means for the Institution. And now note what followed. After the meeting at Stoke's Croft Chapel, a gentleman, an *entire stranger*, came to him, with whom he conversed for a few minutes, and then he put a letter into his hand, saying it was for the orphans. It contained these words : " Dear Sir, will you please apply the enclosed for the maintenance of the orphans in your homes. Yours respectfully, a Pilgrim." The letter contained a £100 Bank of England note. See the power of prayer and faith ! Verily we do not wait upon the Lord in vain. Thousands of times Mr. Müller has found this true within the past sixty-four years, and expects to find it thus to the end of his earthly pilgrimage. And all who are reconciled to God by faith in the Lord Jesus Christ will find it thus, more or less, just as there is real trust in Him and patient, believing prayer. For all this long series of years God has made these orphan houses to be an object lesson to thousands, and a source of blessing, probably, to hundreds of thousands. Praise be to God for this glorious fact, for it seems now that the trial of his faith was intended for *blessing*, to show how " man's extremity is God's opportunity," and for the strengthening of the faith of many real Christians who watch with interest His dealings with Mr. Müller. Many believers have by this been led to a new standard of both living and giving. One donor says : " For many years I conscientiously gave a tenth of my income to the work of God, but now all that I have is His, and I give as He leads me. I am laying nothing by for sickness or old age, for I expect the speedy return of the Lord Jesus, and desire to lay up treasure in heaven. If He should delay His coming, I may not see old age ; but even if I do, the Lord will provide. I believe God is greatly honored by a life of *full* trust in Him, and I see this more and more the older I grow."

Through a remarkable providence of God one donor came into the possession of £3000 a short time since, and gave the whole of this amount in six donations of £500 each to the Institution, whereby for many weeks were supplied sufficient means for the orphans, when otherwise the income would not *nearly* have been sufficient. Thus God in one way or another

continually helps, and often in the most remarkable manner as to human appearance. Hear another confession: "Reading your Report has opened my eyes to my error, and even *sin* of not laying aside a proportion of my income for the Lord, but I have now resolved to put by five per cent, hoping to give a tenth of it to Him. I feel already grateful to God for helping me to see my mistake and to enter upon a *system of giving*, every Lord's Day morning to lay apart threepence out of every five shillings as an act of worship and grateful acknowledgment that my God is the giver of all that I receive." "It was a comfort to me recently to notice, while reading Genesis 47, from verse 13, of Joseph taking up all the money, the cattle, the land, and the people in exchange for the care wherewith he fed the Egyptians, that the Lord says of Himself correspondingly: 1. 'The silver and the gold are MINE.' 2. 'MINE are the cattle upon a thousand hills.' 3. 'The land is MINE.' 4. 'All souls are MINE.' So that no redeemed person should ever doubt where his supplies are to come from, nor to whom he should seek in times of straitness." "I made it a rule, on entering business as an apprentice, to give away part of my quarter's salary, and I find that God has blessed me all the four years that I have done so."

Readers of this Report may ask why all these donations are recorded, and for their sakes Mr. Müller states the following particulars. "More than sixty years since I saw clearly that the Church of God needed nothing so much as an *increase of faith;* and I therefore decided that, by God's help, I would rely *upon Him alone* for assistance in the way of obtaining pecuniary supplies; and would not, in the hour of need, make known my necessities to *any human beings whatever; and to this plan I have adhered, without ever swerving from it.* The deliverances which God has wrought for me were recorded afterward, and God has made these narratives a great comfort and encouragement to believers, by strengthening thus the faith of multitudes of His children, so that tens of thousands of persons in all parts of the earth have been benefited by this my way of carrying on the work of the Lord. Not a few, too, have been converted by seeing thus the reality of the things of God. Because the Lord has thus so abundantly blessed my way of laboring for Him, of which I had thousands of proofs among the many hundreds of thousands to whom I have preached in forty-two of the countries of Europe, America, Africa, Asia, and the six colonies of Australia in the course of seventeen years; and knowing that even avowed infidels had been stopped in their downward course to perdition, by seeing how times without number God had appeared on my behalf, simply in answer to prayer, I judge that it will tend, with His blessing, to the profit of the reader if I further relate how He has helped me, for every sum referred to in this Report, small or great, was sent directly in answer to my repeated supplications and to those of my numerous fellow-laborers." A variety of donations are received from all parts of the earth, and generally from individuals entirely unknown to him.

The results of this work are worldwide. The orphanage which Mr. Ishii is now carrying on in Okayama is really one of the results of Mr. Müller's visit, and of the accounts which he gave, while in Tokyo, of the wonderful way God has provided for the orphans in Bristol. Mr. Ishii, a Christian Japanese, acts now on the same principles.

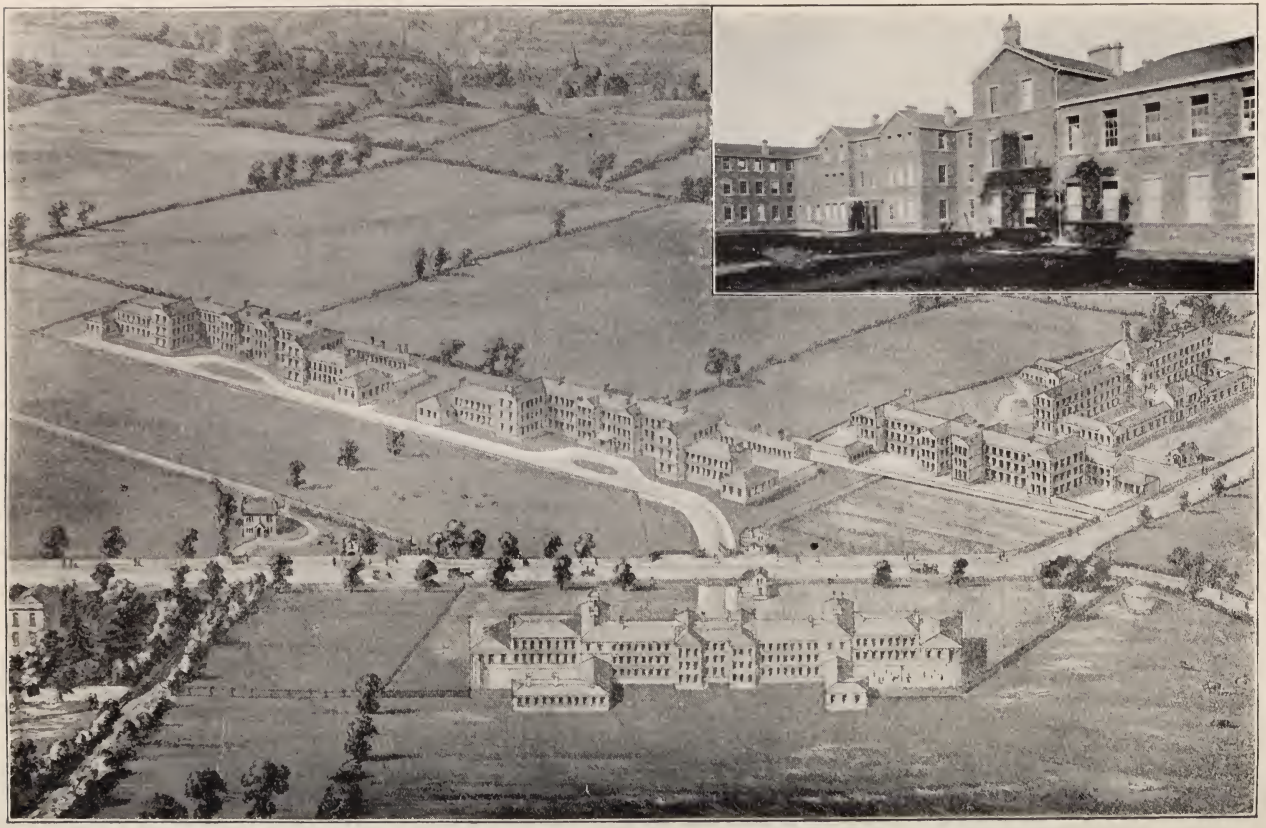
The reader of this Report will see how nothing but REAL trust in God can keep the heart in peace. In Him, however, Mr. Müller and his helpers DO trust, and rely upon Him alone for help, while in the mean time they continue in prayer. Another, sending £20 for the orphans, writes:

"This amount I intended should accumulate until my death, but I have been impressed to send it to you at once." How seasonably this donation arrived! The donor was impressed to send the money now, instead of letting it accumulate until her death. How came this impression? It was made by our Heavenly Father, who listens to our prayers and sees our need of help. Oh, the *blessedness* of having the living God as a Friend through faith in the Lord Jesus! A city missionary and his wife, sending £50 for the orphans or for foreign missions, writes: "For nearly forty years I have been a city missionary. Our income has never been large, and we have always given much more than a tenth to the Lord's work, yet our little capital has increased to more than we think it right to possess, and Heb. 13 : 5, 6 has lately much impressed us to *trust altogether in the Lord* and not in money laid by." Let the reader ponder this letter. Here is a poor city missionary giving £50 at once. How *very* much more could be accomplished by the Church of God if more disciples of the Lord Jesus were like this godly city missionary! The money was taken for the orphans, for it was needed ON THAT VERY DAY, and thus the hand of God was the more manifestly seen. There was also received from London the following letter: "I enclose a check for £15, being the expenses of one orphan for one year. I was not able to send my usual contribution at the beginning of the year as my business had been seriously affected by the financial crisis, but my wife has had some money left her by a relative, and she desires to give this amount, which we SHOULD have given if my income had allowed it. This money, which came to her through the will of her grandfather, made thirty or forty years ago, was kept by our Heavenly Father till this year, when we greatly needed it, and then sent to supply our need. Surely this was a fulfilling of Philip 4 : 19." From the United States come $10 with this letter: "Please accept the widow's mite, to be used in the work you are doing for the Lord. *I feel prompted by the Spirit to send it this morning, and as I want to obey God in all things, I hope it will be accepted as coming from Him.*" The donor was prompted to send us this money, because the living God is a Friend to whom we go in need, and He answers prayers. It is particularly to be noticed that the income that day was very small, and this donation, therefore, came in very acceptably.

A donation came from New Zealand, the most distant country in the world from whence it *could* come, God in answer to constant prayers constraining the donor not to delay sending the money, and impressed it on his heart to send it as quickly as possible, because just then there was need of help.

No one can estimate the blessing resulting from reading these Reports. Mr. Müller's financial difficulties and peace of mind during most trying times have been blessed to hundreds in similar circumstances, and his unwavering faith in God has done untold good, as God *only* knows. "For forty years and upward," says Mr. Müller, "we have not had so few donations as for some time past; and yet we have been supplied, bountifully supplied, in answer to our constant believing supplications, for God has so ordered it in His providence that legacies, left a considerable time since, have now been paid, and thus He has abundantly made up the lack of donations."

How many have been actuated to self-denying giving! One man writes: "From the time I went into business, the first money, taken each week, has always been sent to you, although formerly I allowed it to accumulate until it reached £2 or more. After reading your last Report I have



MÜLLER'S NEW ORPHAN HOUSES, ASHLEY DOWN, BRISTOL, ENGLAND.

[SEE PAGE 115.]

daily, *and many times each day*, asked the Lord to increase my takings, because I desired to send you money quarterly. My business being a very small one, and the first takings varying from one penny upward, it has frequently taken more than twelve months to reach the sum of £2 ; but during the last three months, many times daily, I have asked the Lord to give me a sovereign for you before the new year should come. Up to the last week in December we had only 13*s.* 6*d.* in hand, but I continued to trust in the Lord to give me the amount I had asked for. Strange to say, however, I did not take one penny that week until Thursday afternoon ; but in the morning, when praying for you, I remembered a debt of £1 5*s.* that was owing to me, and I then told the Lord that if He would please to let me have this money, I would send it to you. About three o'clock the bill was paid, *the first money taken that week*, and my daughter earned 1*s.* 6*d.*, which she gladly gave to make up the £2. Thus the Lord has once more verified His precious promise : 'Ask and it shall be given you.'"

This letter came from a distance of more than 12,000 miles, the Lord influencing one of His children, who is anything but wealthy, to take a deep interest in the work and help both by his means and by his prayers. Notice, also, the writer gives the *firstfruits* of his little business to the Lord *every week*, and *perseveres* in prayer till the blessing comes ; for this is particularly to be attended to if we desire to have our petitions granted, even to *go on* praying and exercising faith and patience, till we receive an answer to our supplications. "It is to this," says Mr. Müller, "that I owe many thousands of answers to prayer, received within the last sixty-eight years and eight months. When I see that I am asking for a thing, which is according to the mind of God, I *go on* praying till the blessing is granted, though often I have had *long, very long* to wait." One donor encloses a gift *in the way of restitution* regarding certain youthful indiscretions which seem to *demand* restitution. Many disciples forget that restitution is to be made if in our unconverted days we have defrauded any one. If possible, too, the restitution should be sent to the individual who has been defrauded, but, if not living, to his heir or heirs. If there are especial reasons for doing this anonymously, or if no heir is known, the money may be given to the poor or to some charitable institution ; for we should remember the word of Zacchæus : "If I have taken anything from any man by false accusation I restore him fourfold."

These Reports show how, after a season of great trial of faith and patience, which lasted more or less for several years, the Lord is now again supplying bountifully the means. The *appearance* during those years of trial was many times, as if God had forsaken and would never care any more about this Institution, but this was only the *appearance*, for He was as mindful of it as ever. It was only in order that faith might be yet further *strengthened* that these trials were permitted ; that by meekly enduring the affliction they might glorify God, and that tens of thousands of persons by reading these Reports might be benefited.

In October, 1830, Mr. Müller was led, on scriptural grounds, to give up all *stated salary as pastor* of a church, and solely and entirely to rely *upon God alone* for his temporal supplies ; ever since which time, for nearly sixty-four years, he has had no stipend nor emolument whatever, as pastor or preacher, nor as founder and director of the Scriptural Knowledge Institution for Home and Abroad ; but God, in whom he trusts, has bountifully supplied all his temporal necessities and those of his family, though sometimes, accompanied by Mrs. Müller, he was almost con-

stantly travelling, for seventeen years, through Europe, America, Africa, Asia, and Australia, and repeatedly required from £100 to £240 *at once* to pay for long sea voyages. During these sixty-four years his faith has often been greatly tried, but instead of being weary of this way of living, he says: "I am *delighted* with it, because it has made me acquainted with the Lord in a way in which, humanly speaking, I should never have become acquainted with Him; and thus great spiritual blessing has been derived instrumentally through my experience, because this Institution itself owes to it its existence."

The orphanage work is but a part of the great service rendered by this worldwide missionary. On March 5th, 1834, it pleased God to use His servant also to found the Scriptural Knowledge Institution for Home and Abroad. Now, after it has existed sixty years, he looks back only to admire the power and adore the love of God.

By it he assists day-schools, Sunday-schools, and adult-schools, in which instruction is given upon *scriptural principles*, and as far as the Lord may give the means, supplies suitable teachers and *establishes* schools of this kind.

Another work of this Institution is to circulate the Holy Scriptures.

The very poorest of the poor are sought out, from house to house, and persons are supplied with the Holy Scriptures, either gratis or on the payment of a small amount, in England, Scotland, Ireland, Italy, Spain, Nova Scotia, Canada, British Guiana, the East Indies, Australia, Africa, and China. There have been circulated since March, 1834, 268,110 Bibles, 1,409,842 New Testaments, 21,021 copies of the Psalms, and 216,185 other small portions of the Holy Scriptures.

Another object of the Institution is to aid missionary efforts.

Ever since his conversion (now over *sixty-eight years ago*), Mr. Müller has taken a deep interest in missionary work. At five different times, within the first eight years, he offered himself most solemnly for work among the heathen; but each time it was most plainly shown that he should serve the Lord by remaining in Europe. As he could not, therefore, go to heathen nations himself, he sought to help on missionary operations to the utmost, being further stimulated to this through receiving in 1829 the truth of the Lord's coming. The moment he saw this truth clearly revealed in the Holy Scriptures the thought occurred to him: "What can I do to make Him known before His return, seeing that He may soon come?" But more than ever was he roused to effort, since the Lord at last allowed him after fifty-eight years to *see the field of missionary labor in India*, to which as a young believer he had so earnestly desired to go. The sight of idolatry in India, in many places visited, and especially at Benares, stirred his soul to the utmost, leading him more than ever to take the deepest interest in missions, and to decide to devote every sovereign that could be spared to this object, besides being led to pray more than ever that God would incline the hearts of great numbers of His children to help with their means.

Between May 26th, 1893, and May 26th, 1894, he has been able to expend £3355 1*s.* 4*d.* on missionary operations, and, from the commencement of the Institution, £245,109 6*s.* 1*d.* has been spent in this way. During the past year 129 laborers in Word and doctrine, in various parts of the world, were thus assisted.

This work of Mr. Müller thus touches missions at every vital point. He not only builds orphan houses for 3000 orphans, and founds a scriptural knowledge institution, but actually becomes the father of missions in China,

India, Syria, Egypt, British Guiana, Barbadoes, Grenada, Spain, Italy, France, and Germany, besides helping home evangelists.

When, about sixty years since, he found brethren who, on scriptural grounds, could not remain in the position in which they had been, and who had no income in connection with their service in the Gospel, he longed to help them ; but, as his own means were insufficient, he gave himself to prayer on their behalf, that the Lord would be pleased to supply means for them. This He has done bountifully, for He has obtained in this way altogether, in answer to prayer, £245,109 *for missionary objects only*. Within the last fifteen or twenty years it has been laid on the hearts of several other brethren to act in a similar way, and God, we rejoice to say, has greatly blessed their labors.

As to these 129 preachers of the Word, in various parts of the world, they are not the missionaries of the Scriptural Knowledge Institution, nor is it bound to give them a stated salary, for this would lead them out of the position of simple dependence upon God for their temporal supplies ; but Mr. Müller gladly assists any man of God laboring for the Lord in the Word, whether in a more public or private way, either at home or abroad, not connected with any society, nor receiving a regular salary, and who seems to need help.

Another object of the Institution is the circulation of religious tracts and books. As to *tracts for unbelievers*, the aim is to diffuse such as contain the truths of the Gospel clearly and simply expressed ; and as to *publications for believers*, such as may direct their minds to those truths which, in these last days, are more especially needed, or which have been particularly lost sight of, and may lead believers to return to the written Word of God.

Each branch of the Scriptural Knowledge Institution was very small at the commencement. In the first year were circulated 19,000 tracts, a small number only, but this was a *beginning*, for the whole number of books, pamphlets, and tracts circulated now exceeds 103,000,000. They have been sent all over the world, and thousands of Christian men and women have helped in this service. Every year hundreds of applications come for gratuitous grants of tracts, and whenever the cases are suitable, from 3000 to 50,000 at one time have been sent out gratuitously.

The principles on which the institution has been carried on are, that God *alone* is looked to for spiritual and temporal blessing. No one is ever asked for pecuniary help, nor is *debt ever incurred* in order to be able to enlarge its operations, but Mr. Müller waits upon God for means in prayer before he goes forward. Trials of faith and patience continue up to the present time. On the anniversary of the founding of the Institution the income was but £4 16*s*. 6*d*., instead of £180 needed. Often for many days together very little is received, yet God has upheld this work for sixty years, and not only is nothing owed, but there is money in hand. Only *twice* in all this time has it been found at the close of the financial year that the expenses were greater than the income, but there were many unpaid legacies amounting to more than six times the amount owing, and there were also many acres of valuable land which could be sold for building. There is good reason to believe that tens of thousands of persons have been spiritually benefited by this Institution.

Let us hear Mr. Müller's closing testimony as to his orphanges :

" I aimed from the beginning at the salvation of the children. To make them see their lost and ruined condition by nature, through instructing them in the Word of God, and to lead them to put their trust in the

Lord Jesus Christ for salvation ; and God has given us the joy of seeing *thousands* of them brought to believe in Him. In carrying on this work, simply through the instrumentality of prayer and faith, without applying to any human being for help, my *great desire was* that it might be seen, that now, in the nineteenth century, *God is still the living God, and that now, as well as thousands of years ago, He listens to the prayers of His children, and helps those who trust in Him.* In all the forty-two countries through which I travelled during the past twenty years of my missionary service, numberless instances came before me of the benefit which our Orphan Institution has been in this respect, not only in making men of the world to see the reality of the things of God and by converting them, but especially by leading the children of God more abundantly to give themselves to prayer, and by strengthening their faith. *Far beyond what I at first expected to accomplish,* the Lord has been pleased to give to me. But what I have *seen,* as the fruit of my labor in this way, may not be the thousandth part of what I *shall* see when the Lord Jesus comes again, as day by day, for fifty-nine years, I have earnestly labored, in believing prayer, that God would be pleased, most abundantly, to bless this service in the way I have stated.

" Further, when I began the orphan work its commencement was very small. I rented a house, furnished it, and received thirty children, which was a very humble beginning ; but compare this with the magnitude of the five large Orphan Houses on Ashley Down, now the greatest Orphan Institution in the world.

" When it was especially laid on my heart to labor for orphans, the *total accommodation* in all the orphan institutions in England was for 3600 orphans, and at the same time there were 6000 orphans under eight years of age in the prisons of England. This deeply affected me, and I sought therefore to enlarge the orphan work under my direction to the utmost of my power. This ended in providing accommodation for 2050 orphans and 112 helpers at a time, and the result of this has been that, by means of other individuals, or through societies, one institution after another has been opened for the reception of 20, 30, 50, or 100 orphans ; or that orphan houses have been built for 200, 300, 400, and even 500 orphans, so that now, I am happy to say, there is accommodation in England alone for at least 100,000 orphans. From April, 1836, up to May 26th, 1894, there have been altogether 9176 orphans under our care.

In the Orphan Houses there are *many* vacancies for *girls* bereaved of *both* parents by death, who are legitimate children and in destitute circumstances. No payment is expected, nor is influence needed for the admission of orphans. Orphan *boys* also can be received in their turn, each case being considered *without partiality in the order* in which application has been made for it.

" *Without any one having been personally applied to for anything by me* over £902,532 has been given to me for the orphans *as the result of prayer to God,* since the commencement of the work, which sum includes the amount received for the Building Fund for the five houses. It may also be interesting to the reader to know that the total amount given for the other objects, since the commencement of the work, amounts to £370,875 19*s.* 1½*d.*; that that which has come in by the sale of Bibles since the commencement amounts to £20,786 2*s.* 5*d.*; by the sale of tracts, £22,922 14*s* 3½*d.*; and by the payment of the children in the day-schools from the commencement, £24,526 11*s.* 6½*d.*"

The following *résumé* is given in this Report :

"The total amount of money received by prayer and faith, for the various objects of the Institution, since March 5th, 1834, has been over £1,341,826 sterling; 120,438 persons have been taught in the schools, supported by the funds of the Institution; 268,110 Bibles, 1,409,842 New Testaments, 21,092 copies of the Book of Psalms, and 217,599 other portions of the Word of God in several languages have likewise been circulated since the foundation of the Institution; 103,335,248 books, pamphlets, and tracts in several languages have likewise been circulated from the commencement of the Institution. From its earliest days missionaries have also been assisted from its funds, and for more than forty years a considerable number of them. On this object and on the mission schools there was expended during the past year £3355, and from the commencement £245,109; 9076 orphans have been under our care, and five large houses, at an expense of £115,000, have been erected and fitted up for the accommodation of 2050 orphans at a time and 112 helpers. With regard to the spiritual result of the operations of the Scriptural Knowledge Institution for Home and Abroad, we have the fullest reason to believe that many tens of thousands of souls have been blessed, but the day of the Lord alone will fully reveal all the good which, through His wondrous condescension, has been accomplished within the last sixty years by means of the Institution."

MISSIONARY SUCCESS IN NORTHERN FORMOSA.

BY MRS. A. C. JAMIESON.

The North Formosa Mission was begun twenty-two years ago, when George Leslie Mackay landed there alone, and throughout his life he has been practically alone, for no other foreigner remained long enough in the field with sufficient physical strength to render real and tangible assistance.

It was my privilege to spend nearly eight years in Formosa, and I found Chinese workers, both men and women, earnest, able, and devoted. Many are apt to imagine Chinese brethren inferior, simply because they are Chinese, but for power on the platform North Formosan preachers are *decidedly superior* to the majority of English and American clergymen. Some have remarkable natural talent, and personal experience of persecution gives force to their words; but the whole band have received such a thorough *training* in the theology and practical use of the Scriptures as is little dreamed of by those who have not had more than a glimpse behind the scenes.

Mrs. Mackay is a clever, bright Chinese lady, who has travelled round the world, spending considerable time in India, Palestine, and Egypt, besides many months in European countries. She is of a cheerful disposition, is very warm-hearted, sympathetic, and possesses wonderful tact. She is beloved by high and low in her own land, and by all foreigners by whom she is known.

In every step in the work God Himself has been directly and humbly appealed to, and times without number He has shown His especial care of His own. Often under severe trial the presence and power of God's Spirit has been felt in such a way as to give fulness of joy at the same time that hearts were wrung with sorrow. Do not say that the Chinese cannot be Christianized. Cross the ocean and *live* for years in China, let the Chinese treat you kindly, grasp your hand as you lay your child to rest and say, "I'm sorry, so sorry for you, my baby's gone too." Come to the little mud-floored room, draw back the curtain, hear the last dying request, "Sing—please—sing 'Forever with the Lord.'"

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Chino-Japanese War.*

BY REV. DAVID S. SPENCER, NAGOYA, JAPAN.

It is the purpose of this article to present as briefly as possible the causes, immediate and remote, which have led to this war, and to do this from Japan's standpoint, drawing the leading facts from official sources. This will be followed by a brief survey of the results of the war to date. No attempt is here made to palliate the sins of either party, and it is desired to avoid as much as possible taking sides in the issue now pending. But in the interests of all parties the truth should be known.

1. For scores of years China has made it a part of her policy to use the petty States on her borders as buffers for her own protection against foreign powers. But in doing this she has made it a point to incur no inconvenient responsibilities in behalf of such States. Outside nations were to understand that such States were a part of her imperial domain; but, on the other hand, China would not consent to shoulder the responsibility of their acts. To the little nations was assured whatever security might come from the shadow of her wing, but they must be responsible for their own acts except when their character as buffers was threatened. In old times this theory might hold, but with the progress of Occidental civilization it was bound to give way. Step by step China has been compelled to acknowledge the independence of these little States, not only toward the world, but of herself also. Tonquin, Anam, Siam, and Burmah have each in turn taught this lesson, and now Korea is travelling the same road. The "fiction of ultimate dependence and intermediate freedom" might do forty years ago, but cannot stand against the march of modern events. Japan met this inconsistency in the policy of the Middle Kingdom in 1873. In that year the Korean authorities at Fusan offered a great insult to the Japanese official at that port. Count Soejima was then in China entrusted with a special mission on the part of Japan. Under direction of his government, the count asked the Chinese Government whether Korea was a dependency of China, adding that in such a case Japan would require some amends from China for this act of Korea. China promptly repudiated all responsibility, thus abrogating all claims to suzerainty. In consequence of this the Japan-Korean treaty of 1876 recognizes the complete independence of Korea.

2. For thirty years, ever since Japan began to move in the line of modern progress, China has treated Japan as a petty State, weak and vacillating, a deserter from Oriental canons, imbibing new and useless ideas which should be spurned, and worthy, in brief, of nothing but contempt. That many Chinese and Japanese cordially dislike each other is a fact which foreigners in both countries have observed with no little concern. But Japan has patiently borne the affronts of China, and her leading men, notably Count Soejima, Count Ito (now Prime Minister), Viscount Mutsu (now Minister of Foreign Affairs), and Count Inouye (now Minister to Kôrea), have endeavored to avoid a collision with China, using their influence to build up mutual international and commercial interests. And these men, with many others who might be named, are themselves experts in Chinese classics.

3. In 1876 Japan and Korea agreed upon a treaty, the first article of which

* This article does not treat of missions, but it conveys information which has been solicited from us by such a host of correspondents interested in missions, that we are glad to present it, for present and future use.—J. T. G.

declares that "Chosen, being an independent State, enjoys the same rights as does Japan." Upon the basis of this treaty Japan has since dealt with Korea. It was Japan that opened Korea to the world.

4. By the Chemulpo Convention of 1882 Japan made a stipulation with Korea that she (Japan) should have the right to station troops in Korea for the protection of Japanese subjects when such a course might seem necessary. This right on the part of Japan the Peninsular Kingdom never questioned.

5. Korea concluded a treaty with the United States in 1882, with Great Britain in 1883, and with other powers later, in all of which the independence of Korea is implied. No claims of suzerainty on the part of China over Korea were then made. If China has secretly demanded and received tribute of Korea since 1876, it is in violation of treaty stipulations touching the independence of Korea. But this is a way China has of doing things. She by no means intended that Korea should exercise the independence which was thus recognized as Korea's treaty right. More distant powers were not particularly inconvenienced by China's deception, and the burden of suffering therefrom fell upon Japan. China, always suspicious lest Japan might have designs upon Korea, ill concealed her disgust, and deception and duplicity have characterized all her actions. She placed a Chinese resident in Seoul, and carried on a covert but persistent course of influencing Korea in her favor and against Japan. This resident (Mr. Yuan) has occupied virtually the position of a sovereign and dictator, though of course not openly so. A faction known as the Min family, from which family comes the present Queen, has long held the balance of power in Korea, much to the dissatisfaction of many of the people. Through this faction, always pro-Chinese, Mr. Yuan has exerted his influence, or, in other words, China's influence. The tenure of power of this faction has depended upon its ability to conciliate the Middle Kingdom. To meet this draft upon her resources, and also satisfy her greedy and extortionate officials, Korea has been compelled to tax her laboring classes beyond the ability of human flesh and blood to endure.

6. In 1883 and 1884 social troubles arose in Korea. These oppressed laboring classes, ground into the dust by the heel of official oppression, rose up against the Government, and Chinese soldiers were promptly dispatched to suppress them. In both instances the victorious party, regarding Japan as the head and front of progressive tendencies, attacked and destroyed the Japanese Legation in Seoul, and compelled the Japanese to leave the city. "On the last occasion (1884), when the two empires had troops stationed in Korea, the Japanese, a mere handful of men, found themselves assailed by twenty times their number of Chinese braves, and the Japanese representative, with his suite and all the inmates of his Legation, had to fly from a burning building and force their way from Seoul through a mob instigated and abetted by the soldiers of the Middle Kingdom." Japan's forbearance at these crises received the commendation of thoughtful people everywhere. But in the consequent negotiations she secured treaty rights which struck a fatal blow at China's coveted suzerainty, for in 1882 she was allowed to station troops in Korea; and in 1885 she concluded a treaty with China (the Tientsin Treaty), by which each power pledged itself not to send troops to Korea without first notifying the other, the two empires being thus placed upon an equal military footing with regard to the little kingdom. It was equivalent to placing Korea under the joint protection of China and Japan. In the disturbances of 1884 the late Kim Ok-kyun played a prominent part.

7. Japan could not forget the ill treatment which her subjects in Korea received in 1884 at the hands of both Koreans and Chinese, the former urged on by the latter. Japan has been able to

now finding Seoul a slightly uncomfortable place for him, was suddenly "recalled." From the first he had refused even a friendly consultation with Mr. Otori unless the Japanese troops were first removed.

12. An event occurred July 25th which removed the whole question beyond the field of diplomacy. China, in total disregard of the warning given by Japan July 17th, had hired transports and sent more troops to Korea. Chinese men-of-war convoyed these transports. Early in the morning of July 25th some Japanese men-of-war ordered to guard the coast near Chemulpo and prevent the landing of Chinese troops, were surprised by the appearance of two Chinese men-of-war from Chemulpo. The latter hoisted the Japanese flag with a white flag above it, and were seen to be clearing for action, as had been the custom of Chinese ships of late when meeting the Japanese, and then fired upon the Japanese ships, of which there were three. The Japanese returned the fire, so shattered one of their ships that it had to be beached, and allowed the other to escape badly riddled with shot and shell. The transport, an English ship, the *Kowshing*, chartered for this special purpose and under command of an English captain, Galsworthy, now came up led by her convoy, the *Tsao-chiang*, which also hoisted a white flag above the Japanese ensign. But this ruse being now understood, the Japanese fired across her bows, and summoned her, as well as the transport, to heave to. The *Tsao-chiang* surrendered. Captain Galsworthy would have followed the Japanese man-of-war as commanded, but the 1200 Chinese troops on board declined to permit this, and threatened the captain with instant death if he did so. He signalled to the Japanese *Naniwa* his inability to act. The Japanese asked the foreigners on board, of whom there were several, to leave the ship. This the Chinese refused to permit. Four hours were spent in parley with them. Captain Galsworthy then called his officers on board, and when the *Naniwa* opened fire on the *Kowshing* they jumped overboard. The Chinese fired at them as they were swimming for the shore, wounding one, and also at their own countrymen who jumped into the water. The *Naniwa's* boats saved some of the foreigners, but the *Kowshing* with her mutinous troops was sunk. On the same day soon after, namely, August 1st, as the world now knows, the two emperors each issued a declaration of war. As to the spirit and justice expressed in these documents the world must judge.

Japanese Statements of Principal Events of the War to Nov. 6th, 1894.

July 25th : Naval battle at Phung-do, Japanese sink transport *Kowshing*, and 1200 men capture *Tsao-chiang*, destroy another ship, and badly injure a third. *Naniwa* pierced by one shell, Japan's only loss.

July 29th : Battle of Sang-hwan ; Chinese loss, 500 killed ; Japanese loss, 32 killed ; 7 died of wounds ; total, 39. Japanese victorious.

July 30th : A-san occupied by Japanese, who take 8 field guns, large quantities of rifles, tents, 27 standards, and other spoils.

August 26th : Treaty of war alliance between Japan and Korea against China.

September 6th : Hwang-ju captured by Japanese.

September 8th : Chung-hwa captured by Japanese.

September 10th : Japanese naval demonstration at Wei-hei-wei.

September 15th–16th : Ping-yang captured by Japanese. Chinese defence, 16,000 to 20,000 ; Japanese forces, 16,400. Japanese loss, 162 killed, 399 wounded, 4 missing. Chinese loss, 2000 killed, 4000 wounded, 511 prisoners, 42 cannon, large quantities of rifles, military stores, rice, and several hundred thousand dollars of gold and silver. Complete defeat of Chinese, who retreat in disorder.

September 17th : Takushan naval bat-

tle near mouth of Yalu River. Chinese force, 14 gunboats, 6 torpedo-boats. Their 5 transports had returned. Japanese force, 11 gunboats. One transport, the *Saikyo Maru*, withdrew from the scene. Chinese loss, 4 ships with all on board destroyed, both her large battle-ships on fire and badly injured, and other ships much shattered. Total defeat of Chinese, though they had much the superior force. Japanese loss, *Mutsushima-kan* injured considerable, but soon ready for service ; *Hiyeiken* lost one mast and received some severe shots, but again ready for action ; *Saikyo Maru*, merchant transport, received many small shots, but is fully repaired. Loss in men, 10 officers and 69 men killed and 160 wounded. Time, 12.45 P.M. to after 5 P.M.

October 8th : Occupation of Wi-ju by first army.

October 24th : First army cross Yalu into Manchuria ; second army landed on Liautong peninsula, on which Port Arthur is located.

October 24th : Outer defences of Hushan taken by first army. Chinese loss, 20 killed, 2 cannon, 10 rifles ; wounded unknown. Japanese loss, no killed, but few wounded.

October 25th : Hushan taken after three and one half hours' fighting. Chinese defence about 6000. Loss, 300 found dead, and buried by Japanese ; many wounded ; quantities of military stores and cannon. Retreat across river Ai. Japanese loss, 32 killed, 111 wounded.

October 26th : Chiu-lien captured. Chinese defence, 20,000 picked men from Port Arthur, Talien, etc. Chinese mostly retreat during night under cover of a cannonade. Loss, 22 cannon, 300 tents, 4315 rifles, 36,184 cannon-balls and shells, 4,300,660 rounds of ammunition, and much other spoils.

October 27th : An-tung captured. No fighting. Chinese loss, 20 guns, 8552 koku of rice (1 koku 5.13 bushels), a good deal of Chinese money, and other spoils.

October 27th : Sixteen Chinese junks (transports) captured, loaded with supplies.

October 29th : Japanese occupy Fenghwang. Chinese fire city and escape.

November 6th : Talien Bay captured, with 6 forts, 80 guns, many torpedoes.

Mrs. Isabella Bird Bishop.

[J. T. G.]

Miss Isabella Bird became a famous author of books of travels prior to her marriage, late in life, to the estimable physician Dr. Bishop, of the Edinburgh University, whose name she now bears. Her "Unbeaten Tracks in Japan" is without a peer, except in Dr. Griffis' "Mikado's Empire," as the source of introduction of that island empire to the Western world. She has had exceptional facilities and opportunities for observation and record of Christianized and un-Christianized races, among North American Indians, the Sandwich Islanders, the Aino of Yezu, Japanese, Malays, Chinese, Tamils, Singhalese, Persians, and Semitic peoples, the nomads of the Sinaitic peninsula, the mixed races called Egyptians, and several of the races of India, eminently in Kashmere, the Punjab, and the British province bordering on Tibet.

Miss Bird was one of two sisters, her letters, which afterward were given to the public in the goodly volumes bearing her name, being addressed to the sister remaining at home, who died soon after their publication. Miss Bird then (1881) married an old friend of her sister and herself, Dr. Bishop. Within a short period Dr. Bishop's health declined, and Mrs. Bishop accompanied him to the south of France, tenderly caring for him till his death.

In introducing Mrs. Bishop at one of the Woman's Congresses in Chicago in 1893, Mrs. Joseph Cook remarked that Mrs. Bishop, unlike many travellers in the far East, had never been indifferent to the mission work, and was converted to an interest in it by what she had actually seen of the self-denying labors

and consecrated lives of the missionaries themselves. Mrs. Cook said Mrs. Bishop had the double gift of tongue and pen, and could always command an audience because she was not only a missionary in spirit, but an eminent author, and that she had already addressed some fifty audiences during that summer on this subject, and proposed to devote the remainder of her life to the dissemination of missionary information, and hoped to make a tour of the missions of the world to this end. We have it on good authority that Mrs. Bishop devotes the proceeds of her literary works to the cause of missions.

She was personally interested, together with her husband, Dr. Bishop, in medical missions, who during his life gave attention to this branch of mission work, and bequeathed funds for the establishment of a hospital in one of the remote corners of the globe, the location not being specified. Mrs. Bishop, subsequent to her husband's death, visited Kashmere, where she had an audience with the Maharaja of that province, pleading in behalf of India's women unprovided with proper medical care, with the result that the prince granted her a piece of land on which to erect a hospital and dispensary for women.

After accomplishing her mission in Kashmere, she sought to return by way of Lhassa, Tibet, but finding it would not then be safe for a lady to do so, she reluctantly gave up her purpose and returned by way of Beloochistan, Persia, and Armenia, being the first European woman who had ever visited the source of the Karun River.

Since then she has made a venture into British Lahoul, studied the Moravian missions, and has just issued a charmingly written story of her travel from Kashmere to Leh, the capital of Lahoul, or British Tibet.* Besides the rather brilliant descriptions of travel under unusual conditions, the author gives a good deal of information about missions on that ridge of the world's roof.

We are sure our readers will be interested in the following informal personal note received from Mrs. Dr. Joseph Cook (December 3d, 1894), in which she gives information about Mrs. Bishop, some of which we have already stated. She writes:

"DEAR DR. GRACEY: I had the pleasure of meeting Isabella Bird Bishop the winter I spent in Edinburgh, 1880–81, when my husband was lecturing in Great Britain.

"We were guests of Thomas Nelson for ten days when Mr. Cook gave his lectures in Edinburgh, and I heard a great deal about Mrs. Bishop, as she was married that winter to Dr. Bishop of the University.

"There was quite a romance connected with the marriage, which is too long a story to tell here. Of course Mrs. Bishop's friends were anxious to know whether such a traveller as she had been would be content to settle down to home life, but it was currently reported that her husband said if the passion for travelling came upon her he should not restrict her movements. However, the fact was that his health began to decline not long after their marriage, and for three years he was an invalid, and his wife took most devoted care of him.

"Mrs. Bishop's special interest in medical missions comes from the fact that her husband was a physician, and she herself has some medical knowledge, which has enabled her to relieve suffering as she has met it on the 'unbeaten tracks' of travel she has so largely pursued. . . .

"You remember how, in her 'Heathen Claims and Christian Duty,' she appeals to Christians to increase their gifts by selling their personal treasures. This appeal is doubly emphatic from the fact—which she does not hint at, but I learn it from her Edinburgh friends—that she herself has sold many of her valuable possessions and put the money into the Lord's treasury.

"Over sixty years of age, and with serious heart trouble, I regard her as a real heroine to start alone on this tour, from which her physician gave her little hope she would ever return. . . . You know she suffered serious inconvenience in Korea; but my latest intelligence of her is that she is at present at Shanghai, where she was nearly mobbed while photographing by an excited

* "Among the Tibetans," by Isabella Bird Bishop. With illustrations by Edward Whymper. 12mo, pp. 159. New York and Chicago: Fleming H. Revell Co. $1.

crowd who did not understand what was going on under the black focussing cloth."

We clip the following from *The Examiner:*

"Mrs. Isabella Bird Bishop writes a letter to the London *Times* from Peking, dated October 6th, in which she says that she is enjoying privileges never accorded foreigners before. She says that stringent orders have been issued for the protection of all foreigners. With only her Chinese servant, Mrs. Bishop has been photographing the fortresses on the Tartar walls, with their dummy guns, and even some of the pavilions and gateways of the Forbidden City. While the government has a vestige of power, Mrs. Bishop thinks there will be no riot; but if the Manchu dynasty is overturned a catastrophe is almost certain.

"F. S. Dobbins."

[*Note.*—The book reviewer of the *Sunday-School Times* inadvertently prefaced a notice of "Among the Tibetans" with some facetious queries, which brought on the unprotected head of the editor of that paper the criticisms of Mrs. Bishop's friends, specially those of Mrs. Dr. Hepburn and Mrs. Joseph Cook. The editor, with a courtliness worthy of a knight of the middle ages, made the *amende honorable*, presenting his sword, hilt toward the enemy. His saying that a "specialist" wrote the book-notice (not a missionary specialist evidently) provokes the inquiry, what is a "specialist" in these days? A story is told of a German philologist who spent the labor of his life on a Greek noun, and dying regretted he had not confined himself to the *genitive case!* Our sympathies were with the author, but are now with our brother editor, seeing we know how awkward it is to be editorially omniscient. —J. T. G.]

The Massacres of Armenians.

[J. T. G.]

Armenia and Armenians are not geographically synchronous. Armenia, strictly speaking, there is none at present. At least the Turkish Government does not recognize any Armenia, but it is likely to find in a new sense that it has to recognize Armenians, or what the Kurds have left of them. When there was an Armenia, Lake Van was always in it, and was most of the time its centre, the circumference being anywhere from the Caspian Sea to the Euphrates River. Armenians are found mostly in the great natural fort of the world, between the Black, the Mediterranean, and the Caspian seas, remote, inaccessible, isolated. But where are Armenians not? Two-thirds of the race are in Turkey, and they are in Russia, Persia, India, China, Africa, Europe, and the two Americas. They preserve their national individuality almost equal to Jews. Since about A.D. 300 their religious life has been linked with their national or race church—the Armenian or Gregorian Church. They were from the first recognized as a branch of the Christian Church. Since missions have been established among them there has been a gradual rejection of erroneous doctrines which adhered to them.

As they are just now in the public thought of the Protestant Christian world, owing to cruel massacres of thousands of their number, we make room for a statement emanating from the American Board of Commissioners for Foreign Missions, which has three missions among them, comprising 281 stations and out-stations, 944 American and native laborers, 112 churches, with a membership of 11,481, 264 Sunday-schools, with 46,864 adherents, and a number of colleges and theological, high, and boarding schools, with a total of 19,886 persons under instruction. The statement is in substance as follows:

We are not unconcerned about the reports of massacres in eastern Turkey. The position of the 177 missionaries of the American Board within the Turkish Empire is an extremely delicate one. Sympathizing deeply on the one side with all who are suffering by reason of poverty, oppression and misrule, they have yet been loyal to the Government under which they have lived, and have never countenanced sedition or rebellion.

In the Sassoun region, south of the Moush plain, there are, or recently were, many villages inhabited by Armenians.

These people were systematically robbed of their flocks by Koords, and in the latter part of the summer the Armenians pursued the robbers in the endeavor to recover their property. In the fight which ensued a dozen of these Koords were killed, among whom were some enrolled as Turkish soldiers.

When information was given that the Armenians had killed some of the Sultan's troops the charge of rebellion was made, and orders were sent to put down the insurrection. The result was that these lawless and uncontrolled soldiers made indiscriminate slaughter of the people who had sought to defend their property. In the horrible massacres which followed thousands were slain—some state six thousand, others ten thousand. The details of this wretched affair are not obtainable even by those near the scene. They never will be obtained unless foreign governments insist upon a thorough investigation conducted by foreigners. The poor people are in terror and dare not state the truth unless under protection.

Though our missionaries in eastern Turkey are often upon the Moush plain, where there are many out-stations in which evangelical work is conducted by them, yet their work has not extended into this Sassoun district, and hence they have no direct reports from the scene of the massacre. Papers from Constantinople, printed in that city and entirely under the control of the censors of the press, announce that the Sultan has sent one of his imperial guards to the city of Erzingan, in eastern Turkey, to carry a decoration to Zeki Pasha, the commander of the Fourth Army Corps, which is located there. Zeki Pasha is the military commander who led the troops against the defenceless villages in the Sassoun region at the time of the massacre. Another envoy carries four banners from the Sultan to the four leading Koordish chiefs who were associated with the military commander in the reported massacre, and who probably were the instigators of it. After the Sultan has thus approved of the action of his troops and of the Koords it will be impossible for any commission appointed by the Turkish Government to investigate the outrage and bring in any report that reflects upon the action of either the Koords or the army. By this act the Sultan seems to assume all the responsibility of what has been done.

Large mass meetings have been held in London and New York, conducted by most influential Christian men, to augment the sentiment which demands of the political Christian powers that the Turkish Government be called to explain how such aggravating violence can be suffered within that empire. Humanitarianism with better than the picture-pocket-handkerchief sort of sympathy ought to dominate the political world which claims to suffer the Turk to rule.

As to the responsibility of the Turkish Government in the premises, there seems little room for doubt, since the Sultan sent an Imperial Guard to bear a special decoration to Zeki Pasha, who was in command of the troops who were guilty of these outrages against humanity, decency, and religion. He also sent a silk banner to each of the four Koordish chiefs engaged in the massacre on Sassoun plain. There is small room to doubt the truthfulness of these statements as to the government's awards of merit, as the Constantinople press has published them, which it would do at its peril, unless sanctioned by the Censor of the Press.

In a special article on the Armenian outrages the London *Times* gives the following account of the origin and nature of the horrors that have taken place:

"Though a good deal of uncertainty remains with regard to details, there seems to be no longer any possibility of doubting that revolting cruelties have been committed on a very large scale, not by fanatical villagers or savage Bashi-Bazouks, but by regular troops, acting on the express orders of a Turkish general and regardless of the protest of a Turkish district governor. Worst of all, the conduct of the general has been not only condoned, but rewarded by an Imperial decoration, while the humane protesting official has been summarily removed from his post.

"The causes of the disturbances remain somewhat obscure. The best-authenticated account which we have received is briefly as follows: The Armenian peasants of the Sassoun district are

for the most part practically serfs of the local Koordish Beys, and are protected by these Beys against the attacks of Koordish raiders and the exactions of Ottoman officials. In return they pay their protectors in grain and labor, and they are naturally reluctant to pay additional taxes to the Ottoman officials, who afford them no protection whatever. Some time ago, it seems, they refused to pay these taxes altogether, and were supported in their refusal by their local protectors. Thereupon the Ottoman officials endeavored to enforce payment, but the irregular troops sent thither for this purpose were repulsed by the Armenians and Koords combined.

"When this became known to the Ottoman authorities, some of the more zealous of them, knowing the dominant ideas and the never-ceasing intrigues in and around the Imperial Palace of Yildiz Kiosk, determined to gain distinction by treating the affair as a serious Armenian insurrection, and applied for a large body of regular troops. The Turkish Government appears to have believed that the secret political agitation which has been going on among the Armenians for some time had at length produced a serious revolt, and that it was necessary to quell it at once in energetic and relentless fashion.

"Orders were accordingly sent to Zeki Pasha, the Mushir commanding the troops at Erzinghian, to proceed to Sassoun with a sufficient force and suppress the disturbances. The precise terms of the instructions to this energetic Pasha have not transpired and will probably never be known to any one outside the Turkish official world. Whatever they may have been, the Pasha evidently understood that he was literally to annihilate those who had resisted the authority of the local officials, and he executed what he supposed to be the wishes of his superiors with a barbarity, toward both men and women, which deserves the reprobation of the civilized world. We refrain for the present from reproducing the revolting details, though they reach us from sources apparently worthy of credit and certainly not biassed in favor of the Armenians. Suffice it to say that the Turkish soldiers hesitated to carry out such atrocious orders against defenceless women and men who offered no resistance, and they did not obey until threatened with condign punishment for disobedience. The protests of the Mutessarif, the civil governor of the district, were disregarded."

Other accounts are given which differ from this somewhat, but whatever the cause of the outbreak, the barbarities connected with it make one "blush to know himself a man." Men were slaughtered without mercy, and women outraged with accentuated devilishness and then cruelly put to death. Others with heroism of the early women who counted it joy to die rather than deny their Lord, refused the proffer of protection if they would but abandon Christianity, nobly saying, "Why should we deny Christ? we have no more reason to do so than had our sisters and brothers whom you have slain," whose mangled corpses lay in full view. Some women are reported to have plunged over precipices rather than submit themselves to the tender mercies of these fiends of passion, cruelty, and crime. However complicated with political questions, these women must be reckoned with the "holy army of martyrs."

A CHINESE INN.

Our frontispiece presents a picture of a Chinese inn. It looks clean and fairly comfortable. But "things are not what they seem." You would find a mass of dirt and dust that would fairly astonish any one accustomed to the luxury of an English inn. Every house in China "stands four square," and all the windows overlook the central courtyard.

You have, in China, your choice of how you travel: carts, sedan-chair, a litter slung between two mules, pack mule, etc., etc.

III.—FIELD OF MONTHLY SURVEY.

The Chinese Empire—China Proper,* Manchuria,† Mongolia,‡ Tibet,§ Formosa‖—Confucianism¶—Opium Traffic.

China.

The "Celestial Empire" is one of the most important, most needy, and most interesting mission fields of the world. The "Statesman's Year Book" gives the following statistics for China:

	Area.	*Population.*
China Proper....	1,336,841 sq. m.	386,000,000
Manchuria.....	362,310 " "	7,500,000
Mongolia.....	1,288,000 " "	2,000,000
Thibet.....	651,500 " "	6,000,000
Jungaria .... } Hi	147,950 " "	600,000
E. Turkestan } Hi	431,800 " "	580,000
	4,218,401 sq. m.	402,680,000

There is a tradition that the apostle Thomas labored in the land of Sinim, and it is recorded that the Church at Antioch sent Christians to China in 107 A.D. We have certain record from the Nestorian Tablet, a photograph of which is here given, that the Nestorian Church of Asia Minor sent missionaries to China as early as 505 A.D., who made converts and opened a work which continued until the Mongols were expelled in 1368.

This *Nestorian Tablet* is of great interest as an archæological record and as commemorative of the introduction of Christianity into the "Celestial Empire" nearly fourteen hundred years ago. The tablet was discovered in Si-ngan fu, Shensi province, in 1625, by some Chinese workmen, and was brought to the notice of Europe the same year by some Romish priests. The tablet is a granite slab about eight feet high, three feet wide, and nearly a foot thick. It stands at present amid the ruins of an old Buddhist temple outside the gates of Si-ngan-fu. The top of the stone has on it two winged figures supposed to be *cherubim*—not dragons, as has been said. The large characters beneath the cross give the title of the stone:*

"A Tablet Eulogizing the Propagation of the Illustrious Religion (of Syria) in the Middle Kingdom."

The Chinese characters on the face of the tablet give, in prose, an outline of the doctrine taught by the Nestorians and a sketch of the fortunes of Christianity in China. At the bottom of the tablet we read, in Syriac, that "In the year of the Greeks, 1092, the Lord Jazedbuzid, Priest and Vicar-episcopal of Cumdan (Si-ngan), the royal city . . . set up this tablet whereon is inscribed the dispensation of our Redeemer and the preaching of the apostolic missionaries to the King of China." Chinese names and offices are also upon this portion of the tablet, and it is recorded:

"This was erected in the second year of Kienchung, of the Tang dynasty (781 A.D.), on the 7th day of the first month, Sunday."

A complete translation of the inscription is here impracticable; one may be

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* *Literature for Reference*: "The Middle Kingdom," by S. Wells Williams, LL.D.; "Story of China Inland Mission," by Mrs. Taylor (*née* Guiness); "China and the Chinese," by J. L. Nevius, D.D.; "Chinese Characteristics," by Rev. A. H. Smith; "Robert Morrison," by W. J. Townsend. See also pp. 29 (January), 84, 103, 112 126, and 144 (present issue).

† "Old Wang," by Rev. John Ross.

‡ "The Moghul, Mongol, Mikado and Missionary," by S. A. Mutchmore, D.D.; "Among the Mongols," by Rev. Jas. Gilmore; "James Gilmore of Mongolia," by Richard Lovett.

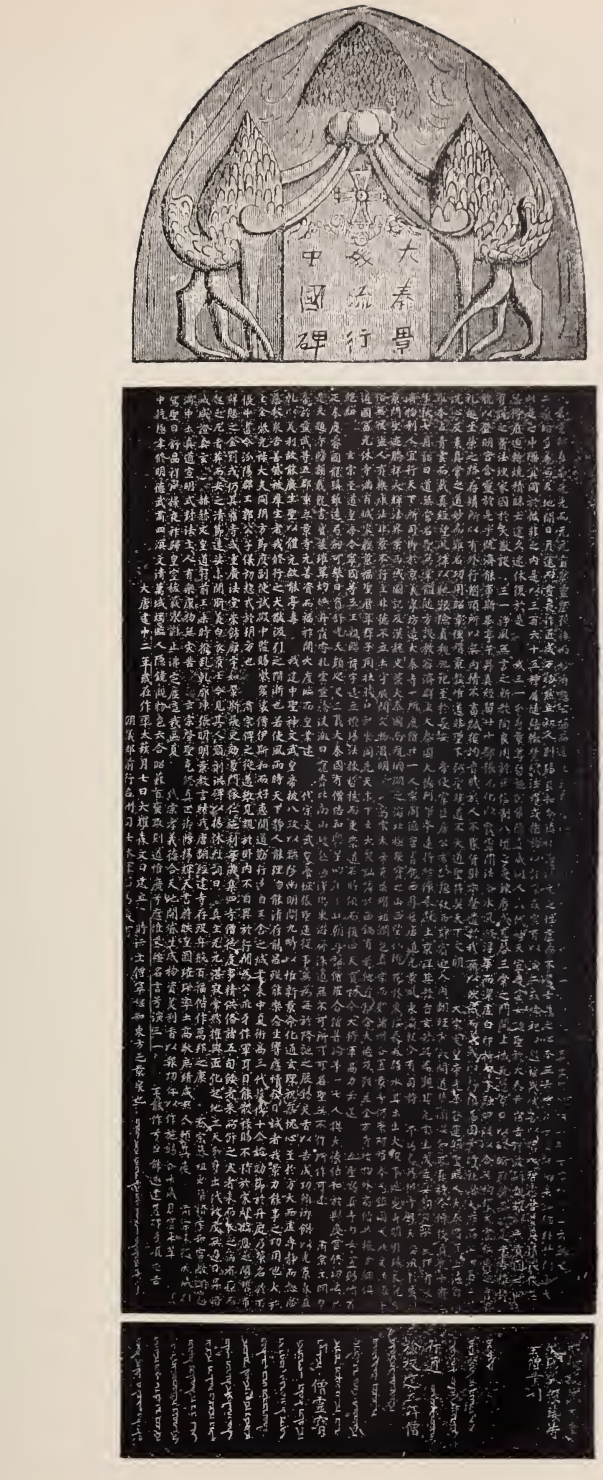
§ "The Great Closed Land," by Miss Marston; "Among the Tibetans," by Mrs. Bishop; "Travels in Tartary, Tibet and China," by Abbé E. R. Huc. See also p. 13 (January).

‖ "Missionary Success in Formosa," by Rev. Wm. Campbell, Trübner & Co. See also pp. 491 (July, 1894) and 125 (present issue).

¶ "The Religions of China," by James Legge; "Dragon, Image and Demon," by Rev. H. C. Du Bose; "Confucianism and Taoism," by R. K. Douglas. See also p. 94 (present issue).

NOTE.—The literature here referred to may be obtained through Funk & Wagnalls Company, 30 Lafayette Place, New York, as may also the "Encyclopedia of Missions," a library in itself. Maps of China may be procured from the American Board (Boston), the Presbyterian Board (New York), or from A. D. Hosterman & Co., Springfield, O.

* Translated by A. Wylie, of Shanghai.



NESTORIAN TABLET. ERECTED 781, A. D.
BURIED PROBABLY 845, A. D.
DISINTERRED 1625, A. D.

found in Dr. Williams' "Middle Kingdom" (ii. 277). We give but a summary of it, as it may be found of great interest. The inscription begins by setting forth at length the doctrines of the eternity of God; the creation, "God operating on primordial substance;" the triune and mysterious nature of the Divine substance; the original sinless state of man; the fall; the incarnation of the Messiah by birth from the Virgin, announced by "a bright star," and fulfilling the "ancient dispensation as declared by twenty-four holy men" (the Old Testament writers).

The Messiah "established the new religion of the silent operation of the pure spirit of the Triune. He rendered virtue subservient to faith. He fixed the extent of the eight boundaries [? the Beatitudes], thus completing the truth and freeing it from dross. He opened the gate of the three constant principles [? faith, hope, and love], introducing life and destroying death. He suspended the bright sun to invade the chambers of darkness, and the falsehoods of the devil were defeated. He set in motion the vessel of mercy by which to ascend to the bright mansions, whereupon rational beings were released. Having thus completed the manifestation of His power, in clear day He ascended to His true station. Twenty-seven sacred books (the New Testament) have been left, which disseminate intelligence by unfolding the original transforming principles. By the rule for admission it is the custom to apply the water of baptism, to wash away all superficial show and to cleanse and purify the neophytes. As a seal, they hold the cross, whose influence is reflected in every direction, uniting all without distinction."

The historical part of the inscription says that "In the time of the Emperor Tai Tsung, the illustrious and magnificent founder of the [T'ang] dynasty, among the enlightened and holy men who arrived was the Most Virtuous Olopun, from Syria. In A.D. 635 he arrived at Chang-ngan; the Emperor sent his Prime Minister, Duke Fang Hsiuen Ling, who, carrying the official staff to the west border, conducted his guest into the interior. The sacred books were translated in the imperial library." The sovereign investigated the subject in his private apartments, and in the seventh month of the year A.D. 638 proclaimed that, "Having examined the principles of this religion, we find them to be purely excellent and natural. Investigating its originating source, we find it has taken its rise from the establishment of important truths; its ritual is free from perplexing expressions; its principles will survive when the framework is forgot; it is beneficial to all creatures; it is advantageous to mankind. Let it be published throughout the Empire, and let the proper authority build a Syrian Church in the capital in the I-ning way, which shall be governed by twenty-one priests," etc. Then follows an inflated account of the religion under succeeding emperors: "The Emperor Kau Tsung respectfully succeeded his ancestor [Tai Tsung], and was still more beneficent toward the institution of truth. In every province he caused illustrious churches to be erected, and ratified the honor conferred upon Olopun, making him the great conservator of doctrine for the preservation of the State. While this doctrine pervaded every channel, the State became enriched, and tranquillity abounded. Every city was full of churches, and the royal family enjoyed lustre and happiness. In A.D. 699 the Buddhists, gaining power, raised their voices in the eastern metropolis (Lo-yang, in Honan). In A.D. 713 some low fellows excited ridicule and spread slanders in the western capital (Chang-ngan). . . . The high-principled Emperor Hsiuen Tsung [A.D. 713–756] caused the Prince of Ning and others, five princes in all, personally to visit the Felicitous Edifice. He established the worship; he restored the consecrated timbers which had been temporarily thrown down, and re-erected the sacred stones which for a time had been desecrated."

The missionary labors of the Nestorians ceased in 1369, and some have thought that all trace of their work had disappeared; but a missionary in Ningpo tells of a stranger coming to his chapel from the west who, after listening intently, said that he and his ancestors worshipped only one God, the Creator. He knew of Moses and Jesus, and said he was not a Romanist or Moslem, but that his belief had been handed down from his ancestors, and that thirty families in his town had the same religion.*

Roman Catholic missions began under Marco Polo, in 1271, and were continued by Matteo Ricci, 1579. At one time there were over 1100 churches and 100,000 converts in two provinces alone; at present it is estimated that there are

* "Missions and Science," p. 173.

400,000 to 500,000 converts and 471 European priests in the whole empire.

Protestant missions began with Robert Morrison, of the London Missionary Society, in 1807; there are now over fifty societies laboring there, not including the ten educational and tract societies. The Protestant missionaries numbered, in 1890,* 1296 foreign workers and 1657 native helpers; this force has been increased until now there are not less than 1600 foreign and 2000 native laborers. There are 600 churches, 100 of which are self-supporting. Communicants number about 60,000.

The first modern missionary attack on China from the west has recently been made by members of the Swedish Missionary Society. The party consists of one missionary, his wife, a lady assistant, and two Syrians. They have arrived in Kashgar, after a long and tedious journey through Russian Turkestan and across the Thian-Shan Mountains. As the people in this district are not very fanatical, they anticipate much success in the new field.

The *need* for more workers in China to-day is very great. As soon as the present war with Japan comes to a close it is hoped that the country and the people will be more open to the influence of the Gospel that ever. In eleven of the nineteen provinces there are over *nine hundred walled cities without one witness for Christ.* There is not one foreign worker for every five hundred towns and villages of northern and western China. To supply one missionary to every 50,000 people in this empire there is still a call for 6400 men and women. One province (Kwangli) has no missionary laboring there; another (Hunan†) has but occasional visits from three; the Ili district is still closed to the Gospel; Mongolia has but two ordained workers, and Manchuria but a small number in the southern part. There are seventy tribes of aborigines in China, many of whom do not speak the Chinese language at all, and the language of only three of them has been reduced to writing; these people are for the most part still nature-worshippers.

* We regret that we have not been able as yet to collect complete statistics to date.

† In June, 1894, however, a native church of forty members was organized at Lam-mo in Southern Hunan. These converts have been gathered by itinerant missionaries of the bordering provinces.

Tibet.

This country is still a "great closed land," a hermit of hermits. Papal missions were started there in 1330, but Romanists have been banished, and there are none now in the country. Protestant missions have settled at the east and west to lay siege to this mountain fortress of the adversary. The Moravians have three stations in Lesser Tibet, having begun their work there in 1856; they have 11 laborers, 5 of whom are wives; 40 converts, and about 70 adherents. Other societies laboring among these people are the London Missionary Society at Almora; the Church of Scotland, and the International Missionary Alliance, with 7 workers at Darjeeling; the Scandinavian Alliance, with 3 men and 6 women at Jel Pass; the Tibetan Pioneer Mission, with 15 laborers at Gnatong, and the China Inland Mission, with 2 men in west China.

Opium Traffic.*

As J. Hudson Taylor says: "In China there are tens of thousands of villages with small trace of Bible influence, but scarcely a hamlet where the opium pipe does not reign. It does more harm in a week than all the missionaries can do good in a year. Opium debauches more families than drink and makes more slaves than the slave trade." Every "good" opium year 82,000 chests of opium—enough poison to depopulate the globe twelve times over, if eaten by those unaccustomed to the drug—are sent to China from India, under the direction of Christian England.

* See "Regions Beyond," January, 1894.

IV.—EDITORIAL DEPARTMENT.

The March of Events.

The partial aim of this REVIEW is to have each monthly issue present a sort of panorama of affairs so far as they touch missions at home and abroad. But the necessity for electrotyping and of mailing it by about the middle of the month puts us at disadvantage in competition with papers and periodicals published daily or weekly. It is well, however, for permanent purposes of record, to gather in each number at least a brief compendium of the leading events and developments of the month preceding.

During the closing months of 1894 the march of events was rapid. We live in eventful days, and the process of history is "*ictic*"—by a succession of blows, often not only sudden, but severe.

ONE OF THE MOST NOTABLE VICTORIES ever achieved in behalf of right and righteousness has been the triumph not only in the city and State of New York, but in nearly every State in the Union, at the polls on November 6th. This, though claimed as a Republican victory, is something more than a party triumph. All political leaders are apt to be corrupt and venal; and in this case an aroused public conviction and conscience has for once demonstrated how mighty the ballot is with manhood behind it. If a line be drawn from Pacific to Atlantic, from the base of Oregon across to the base line of West Virginia and Delaware, the entire country above it, excepting only Nebraska, went Republican; and Utah, Arizona, Colorado, New Mexico, Kansas, Missouri, and Oklahoma, south of that line, likewise.

The crusade in New York City for the overthrow of Tammany and the erection of a purer government was led by Rev. Dr. Charles H. Parkhurst, who has proven himself a man of singular force, courage, and persistency. He is an Alpine climber, and certainly has reached a lofty and clear point of prospect in his survey of city affairs. He has sent the ferret of honest scrutiny into the holes where political villains and their minions hide, and driven them out into the light of day. Unlike many others who are rash and impetuous, he has not made charges that could not be supported, looking well to his basis of facts before he has ventured to make attacks. He has won everlasting fame by the infamy to which others have been consigned. A battle so single handed at first, so brave all through, and so complete in its issue for truth and right, has seldom been waged.

THE FRENCH have decided to invade Madagascar and establish a protectorate. What will be the final result as to religious liberty it is too soon to predict. But it is believed that Romanism will not be suffered to hinder Protestantism in the mission work so long carried on among the Hovas.

JANUARY 31st marked the third anniversary of Charles Haddon Spurgeon's death, and the sorrow and loss seem scarce less heavy and irreparable after the lapse of these years. Mr. Thomas Spurgeon, according to accounts in the public press, appears to be fairly successful in his undertaking to hold the fort; but there is no man living who can fill the place of that prince of preachers, his father. If ever a man had the *genius for the pulpit* it was he; and he was withal a man of singular organizing power, as shown by the Orphanage, with its 500 boys and girls; the Pastors' College, with its thousand alumni, and the almshouses, mission schools, colportage work, evangelistic associations, etc. Few people know what the Baptist churches of Britain owe to this day to that marvellous man, who trained up a generation of preachers; and still less is it known how largely *foreign* missions are manned by those same students who

are dispersed from the rising to the setting sun. Spurgeon fell at fifty-eight, in the midst of his hundred-handed usefulness. He playfully said to me, referring to his brother James, who relieved him of heavy burdens of administration, that no little of the credit attached by the public to himself was due to that loyal brother; and hinted that, as Moses was back of Aaron, so his brother's careful planning was back of much of his own executive work. But of course no sane man doubts that Charles Spurgeon, however generous in acknowledgment of his debt to his brother, was the originator of his own schemes, and deserves all the tributes which have been paid him for his wonderfully unselfish and sagacious work for Christ and for humanity. And while in charge of the Tabernacle pulpit for the better part of two years, the writer's impression steadily grew that Spurgeon and his great church stand unique and unrivalled in all the history of the Church of God. But one man deserves comparison with him, and that is Wesley. But the coming century is not likely to produce another man comparable with him for evangelical power, versatility, child-like simplicity, deep spirituality, and all else that makes a first class preacher and philanthropist.

The Armenian Massacres have awakened a storm of indignation throughout Protestant Christendom. Mr. Gladstone utters a heroic remonstrance, which is echoed in monster meetings in America. Private letters from parties whose names cannot be divulged, for the sake of their own safety, reveal atrocities which seem incredible. A rebellion was reported among Armenian Christians when there was none, and Turkish soldiers laid waste the country and massacred thousands of peaceful men, women, and children. This is but the last act in fourteen centuries of persecution of these industrious and peaceful people. Governmental interference seems altogether likely to prevent a repetition of these enormities.

Li Hung Chang is reported as ousted from his vice-royalty in China and command of the Chinese forces, and Liu Kun Yi to be made chief in command.

The Japanese continue to be triumphant in their movement against China. There are unmistakable signs of the interference of both Russia and England in the Japan-Chinese war if hostilities go much further, and especially if they are likely to interrupt the trade with Shanghai. The details are too numerous for reproduction here; but a missionary from Japan writes:

"The patriotic spirit of the whole people is most intense, and the absolute loyalty of every Japanese, high or low, simply marvellous. I have yet to meet with a man or youth who fails to love his country and emperor. In this war the Japanese not only show themselves impetuous and dashing, but brave to a man, counting it glory to die for native land. Humanly speaking, their defeat seems impossibility. A country whose war ships carry *no flag of truce*, the men of whose vessels have thrown to the wind *every scrap of white*, even to a handkerchief, are bound to conquer. What a striking commentary on Rom. 13:14, 'Make not provision for the flesh'!"

A reader of the Review suggests that some ready pen might well write a paper on the "points of similarity in the way in which China supports the war, and in which Christians support the war for the conquest of the world."

A ruling elder in the Presbyterian and Reformed Church of Kochi has been elected Vice-Speaker in the Japanese Lower House of Representatives, and a movement is on foot to present a copy of the Bible to every medical man in the Japanese empire, of which there are said to be forty thousand.

The death of the Czar, which occurred November 1st, puts Nicholas II. on the throne. He appears to be disposed

to a peaceful reign. The intolerance of the Greek Church toward the Jews, the Stundists, and all "heretics," is likely to be a formidable barrier to any more tolerant and Catholic tendencies of the young ruler. Meanwhile, Prince Hohenlohe becomes the imperial chancellor in Germany, *vice* Count Caprivi.

Russia seems resolved to oppose the Stundists, forbidding even their prayer-meetings, and holding up these humble disciples as a sect dangerous both to the Church and State. The whole history of the Stundist persecution is a page of infamy in the annals of Russia; a purely religious movement is construed as a political one, and so would be crushed if it were possible. During the last four years the measures adopted against them have been specially stringent.

The procurator of the Holy Synod of Russia reports that the Nonconformists of Russia—that is, the Stundists and others—are increasing every year. The suppressive measures against them are a failure. In Nijni the Nonconformists number 70,000; in Saratoff, 53,000; and in Samara, 81,000. They are also very numerous in the eparchiates of Viatka, 72,000; Tchernigoff, 50,000; and Polotzk, 82,000. In Siberia they steadily increase. There are 30,000 in the eparchiate of Irkutsk, 55,000 in Tobolsk, and 80,000 in Tomsk. The largest number of Nonconformists and sectarians in any single government are to be found in the Don country, where they number 106,000 souls.

The dispersal of the Stundist leaders into provinces on the limits of the empire has resulted in a great missionary movement. From Orenburg, contiguous to Siberia, we have news that the Stundists lately settled there have rapidly influenced a great number of orthodox Russians, and that little communities of Protestants are now to be found in many portions of that extensive province. Similar intelligence comes from the Trans- and Ciscaucasian provinces, as well as from different parts of Central and Eastern Siberia. If it be true, therefore, what the orthodox church newspapers assert, that large bodies of Stundists are rejoining the church, there can be little doubt that their places are being taken by new recruits. A well-informed official says that the total number of Stundists in Russia could not now be many short of half a million.

Miss Taylor and her Tibetan Pioneers, after six months at Darjeeling, moved to Gnatong, in the border State of Sikkim. Gnatong is 12,000 feet above the sea, and very cold. Seven of the Tibetan teachers and servants went with the party, as also Pontso. A brave and persistent spirit characterizes this party; and it seems as though God's time had come for invading this hermit nation. Miss Taylor finds the burden of leadership too heavy, and has called Mr. Cecil Polhill-Turner to her aid.

The anti-opium movement in England goes steadily forward. Some of the foremost men and women in Britain are at the head of it, and the prayerful pertinacity which is behind it reminds us of the anti-slavery crusade under Wilberforce, which was met with the same carnal antagonism. The annual meetings of the society were held at Manchester, and were marked by unusual force and fire.

Arbitration as a mode of settling disputes seems to grow in favor. In the encroachments of England on Venezuela, which have been going on since 1840, it is said that at least one hundred times that republic has sought to have the boundary question settled by such peaceful reference, but Britain has refused. It would seem that the cause is weak which such a nation is unwilling thus to have arbitrated. What just claim has Britain to the territory west of the Essequibo River? If this absorption goes on, what is to hinder her possession of the whole Orinoco valley? And how can standing armies be disbanded so long as leading Christian nations not only act on the aggressive, but refuse to submit controversies to a pacific adjustment?

TIDINGS FROM ZANZIBAR, December 10th, inform us of an attack by a band of Somalis on the American and Swedish mission at Culessa, on the Tana River, on October 30th. The natives were repulsed without loss to the mission beyond that of a few cattle.

IN INDIA the recent conversion of Mr. Ramanujam Chetty to Christianity is of peculiar interest and importance as a singular result of the *attacks on Christianity* at the recent Parliament of Religions. This graduate of the Madras University is one of the best-trained lawyers of his country. He was led to an examination of the claims of Christianity by reading the theosophical rhapsodies of Mrs. Besant, and the speeches of Swami Vivekananda at the Parliament of Religions at Chicago. He studied the subject thoroughly, and became convinced, he says, of "the hollowness of their assertions."

How are the mighty fallen! The car of Juggernaut goes no longer forth in triumphal but death-dealing procession. This year, for the first on record, the Jagannath car at Serampore failed to find devotees enough to drag it over the usual route. On three successive days attempts were made which ended in failure. The persuasions and threats of the Brahmins were in vain. May the highways of India soon resound with the cry: "Prepare ye the way of the Lord"! May the rule of Juggernaut soon be displaced by that of Jehovah, true Lord of the whole earth!

David McConaughy, Esq., writes from Madras, October 24th, 1894:

"Madras seems to have recently entered upon a somewhat new phase—one of organized opposition. Ever since the last week of prayer for young men, when a number of our Hindu associate members openly asked for prayer and subsequently several were baptized, many of our associate members have showed less disposition to attend our meetings; some have given expression to unfriendliness. But just before my return one of our associate members, Mr. S. Ramanujam, M.A., B.L., a pleader, in the high court of Madras, was baptized. He belonged to a community which has the reputation of being more orthodox than the Brahmin, no one of whom has ever before become a Christian, it is said. You would hardly believe what a sensation this step of Mr. Ramanujam caused throughout India. And here at once a move was made to counteract the influence of our association by forming a Young Men's Hindu Association on lines as similar as possible to our own, but of course lacking the very heart of the matter. One of the native rajahs has contributed 5000 rupees toward a building for the new association. Our membership has thus been somewhat diminished, but the reaction will not be long in setting in. It is a time for us to push ahead more aggressively than ever, quietly ignoring the opposition, making our privileges more valuable than ever and our work our more real and effective. This we are seeking in every possible way to do. The arrival of Mr. Davis next month will bring us timely reinforcement.

"We have just celebrated the third anniversary of our Vepery branch, which continues to make gratifying progress, although receiving but little assistance apart from the volunteer work of the members in that section. If there were nothing more to show for the work of these past four years and more than the transformation of one home in which I was a week ago, I should feel that our investment had paid an hundred-fold. Two years ago this month, Vyramuthu, a young man in that home, became a Christian; since then six other young people—his brother and his wife, his two sisters, and both of their husbands—have followed his example in following Christ. All of the seven have been publicly baptized within these two years and are shining for Jesus. On Sunday evenings, after church, they carry on open-air preaching in a village near where not long ago they themselves were living as heathen, while I assist them with my magic lantern. Vyramuthu himself, now the assistant secretary of our Vepery branch, is growing in grace and in knowledge of Christ. He had been down in Ceylon last month for a well-earned holiday after my return. The steamer by which he was to return to the mainland touched at Jaffna earlier than advertised, and so he missed it. As there was no other for another fortnight he made up his mind to cross, with his wife and baby, in a small boat. Although his father-in-law objected, he carried his point, and actually spent a whole day on the open sea in a little boat, crossing from Kangasanturai to Point Calimere; then another day was spent in like manner ingoing from there up the coast to Negapatam, whence he

proceeded to Madras by rail. I mention this as showing the sort of stuff that some of our association men are made of in India.

"Our negotiations for the building site are being pushed on as rapidly as is possible, now that we are in a position to purchase, and before this letter reaches you I hope we will have the ground secured. If only we can proceed at once to build, it will immensely strengthen our hands at this critical juncture. It will take $25,000 to carry out our plans to completion, but we propose to erect the first section of the building as soon as half that amount can be obtained. Since our English friends have given the ground, we are looking to America for the funds to build. What a splendid memorial it will be of the jubilee if the money can be got yet this year!

"We need your earnest prayer on our behalf. Before this reaches you we will no doubt be engaged in the week of prayer. We are looking for 'greater things than these.' Our work is only fairly begun now. We are more anxious to see it *intensified* than to see it extended. But from alll over Southern India calls are coming for help. During Christmas week our third national convention will be meeting in Madura if another outburst of cholera does not interfere, as last year. Pray that in that gathering a fire may be kindled by the Spirit of God which shall extend far and wide throughout this dear old dark land of India."

SAXONY.—The royal family is Roman Catholic, and when the present King of Würtemberg dies he too will, it is said, be succeeded by a papist. But in both countries Protestantism, the prevailing religion, seems to be more than holding its own. In Saxony the Lutherans number 3,337,850 as against 128,509 Roman Catholics. In Würtemberg the Protestants number 1,406,648 as against 609,504 Roman Catholics. Dissent flourishes in Würtemberg more than in any other country in Germany, but its dimensions are not great even there, and it does not increase. The religion of these lands appears to be little affected by the example set in the royal palaces. Saxony is not less Protestant because its king is a papist, nor Baden less Roman Catholic because its ruler is a Protestant.

SYRIA.—Mrs. Mentor Mott passed away in 1891, but a worthy successor is found in Miss James. On all sides she finds open doors for the entrance of the Gospel; a recent example being an application from the Maronite priest of a most bigoted village to "open an English school" there. The influence of the mission is deepening and widening in all departments. Schools are well attended, Bible women welcomed in the houses, Scripture readers attentively listened to in hospitals, in shops, in the encampments of the Lebanon soldiers, and even among the wild Bedouins.

Mr. A. Benoliel, who, with his wife and daughter, has been recently in this country, proposes to erect in Jerusalem a mission hall, to be a rallying place for evangelical Christians and visitors to the sacred city. Of Mr. Benoliel's work —which a certain party has been using singularly mean efforts to depreciate— we have heard most enthusiastic encomiums from Mr. Arthur W. Payne, of London, who visited Jerusalem some two years ago, and was eye-witness of the work. Mr. Benoliel has the peculiar adaptation, Mr. Payne says, for the work of reaching the Jews from his knowledge of the Hebrew and other dialects in use among them, and being himself a converted Jew.

DEAN VAHL'S statistics of foreign missionaries for 1892 has been issued. The income of all Christian missionary societies was £2,695,188, of which £1,411,240 was contributed in this country. The number of male foreign missionaries was 5502, and of unmarried female missionaries, 2771. With the wives of married missionaries, there may be about 12,000 from Europe and America in the field. The number of communicants was above a million. Under all headings there is a marked advance on the previous year.

A CONTRIBUTION of *fifty dollars* from "Mrs. McEwen, of Italy" for the Volunteer Fund, is thankfully acknowledged, received through Mrs. Bowie, of Philadelphia; also five dollars from Mrs. Sarah M. Wood, of New York City.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

China.

—Archdeacon Wolfe, remarks the *Allgemeine Missions-Zeitschrift*, says that learning to read, and even that not perfectly, requires twenty years of strenuous labor for a Chinese. "It is," he is quoted as saying, "hopeless to suppose that poor villagers, of whom many, when they become Christians, have already reached the middle of life, will ever know much about reading, even if they had time for lessons. *Oral instruction* is, therefore, the principal means of diffusing Christian views. Facts being thus, we might have expected that Christian elementary schools in China would long since have developed a thoroughly specialized method. The great majority of Chinese Christians belong to the country population. We must not expect ever to turn these multitudes into readers. . . .

"We must, therefore, not form too flattering notions of the effects of the *missionary press*. This, for the great majority of the Chinese Christians, amounts to nothing, or very little; as little for the dim and common multitudes out of whom the congregations are chiefly composed. It avails only for the minority who have more or less school training—often less rather than more. The heathen book-gatherers may give them some attention, but quite as often disdain them. Perhaps all these conditions had not been sufficiently regarded when the American Methodists at Chin-kiang opened a public reading-room quite in Western style. The walls are adorned with maps and charts; the tables covered with newspapers. There is a counter at which tracts and the Bible, in whole or part, may be bought. There is also a restaurant annexed, where a cup of tea can be served for any who are willing to converse about the Gospel, its requirements, and its blessings. We fear that here there is too close an imitation of Western ways. The hope of thus attracting the more respectable classes, that are seldom persuaded into a chapel, seems somewhat precarious."

—"In Taoist literature," says the high-priest, "the two characters *Shang-ti* constantly occur, and invariably occupy a position so honorable that more honorable they cannot be. One of our classics says that '*Shang-ti*, within the period of one rest, formed the whole heavens and earth.' The commentary to this adds that 'the period of one rest is among men a term of seven days.' Not the *Shu-king* alone says: 'The only supreme *Shang-ti*;' the Book of Odes also says, 'Supreme *Shang-ti*.' A Taoist classic says: 'Heaven is not heaven made; earth is not earth-born.' Just as a house, a boat, a cart is made by man, and not self-created, so we may know that there is One who made the earth, as it is impossible that the earth is self-originated or that heaven could produce itself. Reflection leads to the inference that the being who could make heaven and earth is no other than the most excellent and peerless, the only *Shang-ti*, who has no second. For who or what else could effect such results? When, therefore, the classic states that *Shang-ti* within the rest-period of seven days completed heaven and earth, and informs us men of the fact, we see the statement cannot be mistaken. We are, moreover, compelled to ask whether the completion of the creation of heaven and earth exhausted the power of *Shang-ti*. Did He not hang up the three lights—sun, moon, and stars—and everything between the heaven and the earth; everything having form or color—the

mountain peaks and the flowing streams, moving things, trees and peoples of the earth, the various objects of nature, and fruit-bearing trees, and all these in myriads upon myriads, so that the particles of dust could not sum up their number? Who other than *Shang-ti* gave them being and appointed their transformations? Therefore the classic says: 'Most mighty, there is nothing He cannot do!' From this we learn the almighty power of *Shang-ti*. Did not the ancients exclaim, 'My Instructor! my Instructor! Supporting all things, yet His faithfulness is not exhausted. Conferring benefits on myriads of worlds, yet this falls far short of the measure of His benevolence. What is older than the most ancient does not touch the fringe of His age. He covers the highest points of heaven and earth and upholds their lowest parts. He carves and fashions endless forms, yet when all is summed up it is but an infinitesimal fragment of His skill.' What is all this but descriptive of the only *Shang-ti*, who has no second, the Almighty, the Ever-Living? Hence we learn that the moving power in the endless transformations is not those transformations themselves. Indeed, these cannot understand who or what it is that transforms them. Is He not able to produce endless other and stronger transformations than these? The potter and moulder of all forms is not those forms themselves. All forms set forth the honor of Him without whom nothing is moulded or fashioned. We may, therefore, infer that there are invisible things which can more abundantly declare His power. He is seated beyond heaven and earth and all things existing, and rules among heaven, earth, and all existing things. Investigation will discover nothing that was before Him; experience will find nothing after.'

"The whole paper is very interesting, and intensely theistic, not pantheistic. Surely here must be a better soil for the Gospel than the cold, arid, merely ethical Confucianism.

"Our Christian countries enjoy the blessings of those institutions which are the outgrowth of a progressing Christianity. Why should they not be given also to the heathen as a true representation of the love of the Church for them? It is held that as we present this benevolent side of Christianity the hearts of men are inclined to us and made more accessible to the entrance of the great soul-saving truth of love to God.

"This theory is fully justified by Christ's own example. 'He went about doing good.' Perhaps three fourths of the time of Christ, as recorded in the four gospels, was spent in benevolent work to men, and only about one fourth in the sole work of preaching. He also used this benevolent work as a basis upon which to build His truly spiritual work. Having reached the hearts of men and aroused their sympathetic feelings through His benevolence, He was enabled to apply the deep truths of spiritual life and worship. In His time such benevolent work consisted chiefly in comforting the poor, healing the sick, and casting out devils, which comprised all of the forms of such work then common among the Jews. At the present time the advanced conditions of social life make new and varied forms of benevolent work possible. Lepers are cared for, the blind are taught useful trades, hospitals for various forms of sickness are erected, printing-presses scatter the Word of God, and education is provided for the poor and others who need it. These are new forms of work for which no explicit authorization could be found in the Scriptures other than the general spirit of love to man, but they are as surely works of benevolence as any of those earlier forms which are mentioned. Such education as our missionary societies attempt is only a form of benevolence—'a work of faith and labor of love'—done by men and women whose lives are consecrated to His service. Our age is pre-eminently an educational one, and free schools abound in Christian lands. These are generally acknowledged to be the fruit of Christianity, which is clearly shown

by the fact that nearly all of the founders of great colleges and universities have been Christian men, whose hearts have been prompted to such deeds by their love to God and man. They are a glory and an honor to the Church. If this benevolent work of education is good in the home lands why should it not be good in foreign lands? Boys and girls who receive such education are surely profited by it, and it is a true example of 'love to man.'"—J. C. F., *in Chinese Recorder.*

—The Swedish consul, Bock, according to the *Dansk Missions-Blad*, after having demanded of the Chinese authorities full reparation for the murder of the two Swedish missionaries at Sung-pu, has receded from his demand, saying contemptuously that it is no great matter to Sweden if a few uneducated men have been put to death so long as assurance can be given that trade will not suffer. The *Blad* correspondent remarks that he would have been supported by all the foreign consuls, but he did not even take the trouble to confer with them. He is notoriously hostile to the Swedish missionaries, which explains his willingness to see them murdered.

—"For one home in England that is desolated by the opium curse there are at least a thousand in India and ten thousand in China. And if the strong, self-restrained, cultured, Bible-taught people of England need the help of stringent sale regulation to defend them from this curse, most certainly the weaker, more ignorant, and more impulsive heathen peoples of India and China require such defence in an immeasurably greater degree.

"This argument is so clear and strong that it is amazing to find any one resisting it. It is resisted, however, by many of the clergy, by numbers of Christian laymen, and notably by the very medical journal quoted above. All these parties are quite clear about England and the *meum*. As far as possible opium and morphine must not be allowed to curse us. We don't want our homes desolated, and we know they will be desolated if this habit is encouraged. But about the *tuum*, about our neighbors in India and China, there is no such anxiety. Very many desolated homes there are doubtless, they admit, by this curse; but they have heard also, 'and Gashmu saith it,' that there are homes into which the opium habit has entered where it is not a curse —that it saves *starving* men from the pangs of hunger; that it enables *jaded* men and horses to put on a spurt; and in these *last* days, though never before, and curiously not at all in malaria-ridden Burma, that it shields innumerable poor men and women from malarial fever!

"The very awkward thing about this present-day care for the *meum* and neglect of the *tuum* is that in the latter aspect it is associated with a question of three millions sterling per annum of revenue. The *British Medical Journal*, in its eager advocacy of the free sale of opium to China, says that it involves 'half the revenue of India;' a statement which for accuracy is on a par with its whole treatment of this subject. But to us it seems that the very fact of this dangerous association of the opium traffic with a revenue of large dimensions should be the one notable reason why Christian men in this country should be careful not to be befooled by the mushroom pleas which have sprung up since this revenue has been assaulted. It is neither Christian nor manly, nay, it is a cowardly injustice, to defend ourselves as we are doing against the spread of the opium curse in England, while we continue to encourage and promote a trade whereby we ruin innumerable lives and homes among peoples weaker than ourselves."—*Medical Missions.*

Madagascar.

—"Saturday, May 26th, was a red-letter day for the Antananarivo Orphanage Society, as the Queen was present at the annual meeting held in Miss Cra-

ven's beautiful school-room. The room was crowded to its utmost capacity, and probably there were as many as five hundred present. The Orphanage Society is now quite one of our institutions, and it well deserves the support it receives. From Mr. Kingzett's report we learned that there are now forty-seven children in the two homes, and that the cost of maintenance is only 7½*d.* each per week! The children were present, and their happy faces and neat appearance spoke well for those who have the care of them. The proceedings on Saturday were enlivened by singing and music, contributed by the orphans themselves, and by Mrs. Ashwell, Dr. Moss, Mr. Radley, and Miss Waller. The last-named is a young lady of color, a daughter of the ex-American Consul. She has a powerful and well-trained voice, and the Malagasy seemed delighted to hear one so much like themselves singing as Miss Waller did. It has been a great surprise to many of them to find people of their own color who yet claim, on grounds of education and culture, to rank with white people. The Malagasy name for all white people (Europeans and Americans) is *Vazàha*, and the Waller family are always spoken of as the 'black Vazàha.' The meeting of Saturday seems to have given universal pleasure, and we had a collection of $112. For collecting taxes, sun helmets and a white basin were used; and as I stood on the platform and received the money, I can testify that the helmet from the Queen's gallery was very much heavier than the rest. Her Majesty not only gave a liberal contribution, but also bought nearly all the articles exhibited as specimens of work. Among these were several articles of cabinet work admirably made. The result of the meeting will, we trust, be not only to strengthen this one society, but to stimulate Christians in other places to follow so excellent an example. The main work of guiding and superintending the society devolves on Mr. J. C. Kingzett, missionary printer of the F. F. M. A.; and both he and Mrs. Kingzett have, for years past, devoted every effort to bring the society to its present very satisfactory condition."—*The Chronicle.*

Miscellaneous.

—"The Emperor receives his commands from Heaven; the minister his from the prince. Therefore, when the commands of Heaven and of the prince concur, the minister, in fulfilling the latter, fulfils both; if they are at variance, the commands of the prince are not to be followed. If the prince behead him, well; but let him act righteously."—Confucius.

—It is a common impression that the Christians of Greenland are mainly under Moravian care. This is an error. The *Allgemeine Missions-Zeitschrift* gives the whole population (except on the thinly peopled East Coast) as now Christianized. Of these Christians 8175 are under the care of the Lutheran Church of Denmark. There are 3 Danish and 4 native pastors, working at 12 stations. The Danish ministers (they can hardly any longer be called missionaries) appear to go to Greenland only for a time. There is at Godthaab (Goodhope) a seminary for the training of native teachers and preachers; the latter, mostly half-breeds, complete their education in Copenhagen.

The Unitas Fratrum has, at its 6 stations, the care of 1591 Christian Greenlanders.

In Labrador there are 1329 Eskimo Christians, all under Moravian care.

—"A Caffre asked me once: 'Is it not true, that beyond the ocean you are all God's children, and that those that are not you send here to Africa?' Another said to me: 'I hate the whites.' 'Me too?' asked I. 'No; you are not a white man; you are an *umfundisi* (missionary).'"—Inspector Buchner, *in Allgemeine Missions-Zeitschrift.*

—"The last number of THE MISSIONARY REVIEW OF THE WORLD contains matter thoroughly digested and interesting. In the Editorial Department there are articles giving an exact idea concerning evangelical missionary labors in England, France, Germany, Spain, India, Japan, Corea, Persia, Syria, Palestine, Turkey, Brazil, and Egypt. Its news department also is, as ever, various and most interesting. We recommend this publication to all those that are interested in the extension of the Gospel."—*El Abogado Cristiano Ilustrado* (Mexico).

—The *Neukirchener Mission* among the Falashas (Abyssinian Jews) has baptized 1470 since 1860.

English Notes.

BY JAMES DOUGLAS.

Baptist Missionary Society.—We have reason to believe that increasing care is used by the committee of this society to send into the mission field disciplined and well-qualified workers; men, and women too, who have earned their spurs by laborious industry and the educational standards passed. Various parts of the mission field have recently been strengthened by the addition of workers of this kind. Mr. McCallum, B.D., is designated for work in Ceylon, where it is hoped eventually he may be useful in training Singhalese native Christian evangelists. Mr. Thomas Watson is appointed to Barisal, in Eastern Bengal, and is well equipped for his work by open-air evangelism and direct missionary training. Mr. Charles Edward Wilson, B.A., a brilliant student and versatile Christian worker, goes to Jessore, Eastern Bengal. By these and like additions the Baptists of England are giving of their best to the service of the Gospel in foreign lands.

Presbyterian Church of England.—*A Swatow "Chautauqua"* is an interesting item. It consists of a reading class (six weeks' course), the object of which is the training of Christian men in Christian doctrine. As many as thirty men, some of them old men, some of them lads of seventeen or eighteen, have attended the Swatow reading circle this year.

Living Christians.—As a specimen of native Christianity the case of Sun-ho is cited. His benevolence is remarkable. The first year a preacher was sent to his village he paid the whole of his salary, and each succeeding year he has paid a large share of it, though not a rich man. He buys medicines and gives these away, and he bestows alms *in secret*. He hospitably entertains Christians whose road lies past his house, and, best of all, he has brought others to Christ.

The Mission Council in Formosa, in their minute concerning the death of Mr. Thou, to which we have already referred, says: "He laid much stress on the duty of preaching the Gospel to the heathen, in which connection he prepared a sheet tract on 'Saving Truth,' which has already been distributed in tens of thousands throughout the island."

The Church Missionary Society.—In a recent *Intelligencer* interest is mainly focussed in Dr. H. Martyn Clarke's article on "Some Results of the Late Mohammedan Controversy" in India. The controversy took the form of a public debate, which lasted fifteen days. The Mohammedan champion concluded the proceedings with a prophecy. Claiming that a direct revelation from God was given to him, he asserted that within fifteen months, counting one month for each day of the discussion, the Christian opponent, Mr. Abdullah Athim, would die. In a later revelation Dr. Clarke was himself included in the doom pronounced. The prophecy kept the discussion alive in the minds of the people, and the whole Mohammedan population were in a state of the utmost tension and ferment. Dismay struck home to many hearts when, as time proceeded, it became bruited abroad that Mr. Athim was not

only looking well, but in addition "was growing fat." Needless to say, events have shown that Mirza Ghulam Ahmed, the champion of Islam, has not "the power of the keys." Several leading Moslems have come out on the side of Christ. The first to come forward was the Jandiala youth who had been the *fons et origo* of the discussion. The next was Akhund Sahile, as he is termed, a Mohammedan gentleman of education, and who had been a trusted friend and apostle of the champion. His baptism, together with that of his daughter, was a wonderful occasion. This bitter blow to Mirza was followed by one still harder to bear, for his own brother-in-law, his near relative and trusted private secretary, was admitted by baptism into the Church visible. Akhund was the means of his conversion, and has also led three other Mohammedans to Christ. Up to September 1st fourteen had been baptized from Mohammedanism, and it is expected that hundreds may follow. The movement altogether is the most remarkable one which has yet taken place in the Mohammedan field; and the definite issue joined is surely the prelude to a great awakening.

China's Millions—Happy Years in China.—Mr. Edward Hunt, of Gan-King, supplies a sketch of recent converts won from China's millions. The first is that of Sie, a soldier, whose bright, glad face is an index of his inward joy. Next is Mr. Cheng, aged fifty-eight, dismissed from his situation for attending Christian services, but happy to avow his faith in Jesus in baptism. The third is Hu Ki-cheo, coolie and barrow-man. "None," says Mr. Hunt, "could doubt his sincerity or speak evil of his conduct, and with great joy we all received him." Last came Ling Tao-hoien, the house coolie in the training home, a bright fellow of twenty-seven, who, from being an inveterate gambler and worse, gave evidence of being "a new creature" in Christ Jesus.

Prosperity in Business.—Under this head Mr. Peat, of Sih-Chau, Shan-si, gives an interesting account of Mr. Ch'ao, a Chinese convert, whose stand for the purity of commercial principles and the sanctification of the Lord's Day the Lord has signally honored. Determined not to make a cent unlawfully, but to incorporate the principles of our holy religion with all the practical details of business life at whatever cost, he has both had an abundance of sunshine within, and has seen the hand of the Lord displayed in his behalf in the most marked manner. Whatsoever he did has prospered. Mr. Ch'ao has proved by experience that honesty is the best policy, and above all the Scripture "Them that honor Me I will honor." How many besides the Chinese need so to learn Christ as to do likewise!

Wesleyan Missionary Society. — An Indian family which had settled on the Kalubara estates of Ceylon, and were active opponents of Christianity, have come out on the Lord's side and been as a family baptized by the Rev. J. S. Corlett, Wesleyan missionary. The reading of tracts and portions of the Scriptures distributed to them by Mr. Benjamin, the Tamil minister, was the means of their conversion.

London Missionary Society.—In the decease of Andrianaja, the London Missionary Society has lost, in Madagascar, one of their very best evangelists. "The people in his district," writes W. J. Edmonds, "were impressed by his individuality, conscious of his earnest wish to assist them in all good things, and were decidedly influenced by his spiritual power; while the pastors under his care, with one exception, are the most earnest and spiritually minded of the sixty connected with my district, and their churches are the most progressive." The pastors with whom he co-operated have sent in a memorial to this effect: "We prefer to have no evangelist at all rather than have one who may undo the work done by Andrianaja."

[These statistics are designed to include only Missions among either non-Christian or non-
duced. Accuracy has been sought, but also completeness, and hence conservative estimates have
the space afforded by two pages of this Magazine, a large number of the smaller and special organi-

	Names of Missionary Societies in Europe, Asia, etc.	Date of Organization.	Total Income.	Income from the Field.	Ordained Missionaries.	Laymen.	Wives.	Unmarried Women.	Ordained Natives.
1	English Baptist	1792	$381,000	$42,240	110	29	97	64	64
2	Strict Baptist	1861	3,725	250	1	2	1	1	6
3	London (L. M. S.)	1795	728,410	134,515	164	28	148	68	1476
4	Church (C. M. S.)	1799	1,436,111	177,220	339	78	257	407	323
5	Propagation (S. P. G.)	1701	565,395	.....	230	38	215	12	173
6	Universities' Mission	1860	101,550	.....	27	33	....	23	5
7	The Friends'.	1867	46,180	620	21	...	15	20	....
8	Wesleyan Methodist	1816	670,435	32,940	138	35	110	61	175
9	Methodist New Connection	1859	16,100	462	8	...	6	1	....
10	Primitive Methodist	1869	14,505	3,695	9	...	5	....	3
11	United Methodist Free Churches	1837	105,475	13,420	25	1	15	....	....
12	Welsh Calvinistic	1841	36,294	6,794	13	2	7	5	3
13	Presbyterian Church of England	1847	99,295	2,500	20	13	22	22	11
14	Presbyterian Church of Ireland	1840	96,145	7,500	21	2	17	12	10
15	China Inland	1865	160,894	40,005	85	174	112	227	12
16	Church of Scotland	1829	222,476	42,500	20	16	23	43	7
17	Free Church	1843	542,075	196,245	60	52	75	46	13
18	Reformed Presbyterian	1842	3,665	.....	2	...	2	1	....
19	United Presbyterian	1847	167,720	46,350	71	23	78	31	19
20	Other British Societies	.....	1,132,520	.....	134	47	90	210	18
21	Paris Society	1822	77,800	9,895	30	6	29	7	2
22	Basle Society	1815	250,845	33,610	153	47	101	6	35
23	Berlin Society	1824	75,130	34,761	70	7	57	6	1
24	Breklum Society	1877	13,013	.....	11	...	7	....	....
25	Gossner's Society	1836	25,105	992	23	...	17	....	18
26	Hermannsburg Society	1849	40,235	4,341	61	7	53	....	....
27	Leipsic Society	1836	71,216	4,148	33	2	25	1	17
28	Moravian Church	1734	119,435	277,955	171	...	151	14	23
29	North German Society	1836	24,479	381	14	4	5	6	1
30	Rhenish Society	1829	85,465	18,196	87	9	76	5	16
31	Eight other German Societies	.....	65,720	.....	33	...	18	15	3
32	Nine Netherlands Societies	.....	163,390	.....	45	...	37	....	30
33	Twelve Scandinavian Societies	.....	263,986	.....	118	30	110	63	35
34	Societies in Africa, Asia, etc.	.....	490,780	.....	345	...	169	43	317
	Totals for Europe, Africa, etc.	.....	$8,296,569	$1,032,849	2,692	689	2,150	1,420	2,816
	Totals for America	.....	$5,173,749	$425,615	1,336	323	1,395	1,028	1,331
	Totals for Christendom	.....	$13,470,318	$1,458,464	4,028	1,012	3,545	2,448	4,147

Protestant peoples, and hence the figures of certain societies doing colonial work have been re-
been made concerning certain items omitted from some reports. Mainly in order to keep within
zations have been grouped together.]

Unordained Natives.	Total Missionary Force.	Stations and Out-Stations.	Communicants.	Added Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.	
973	1,337	855	51,534	3,341	135,000	855	36,129	India, China, Palestine, Africa, West Indies.	1
57	68	71	793	175	1,800	31	778	India (Madras, Ceylon).	2
6,758	8,644	2,557	94,192	1,792	404,795	1,977	125,984	China, India, Africa, Madagascar, Polynesia.	3
5,706	7,110	488	52,343	3,893	199,882	2,033	82,368	Persia, China, Japan, India, Africa, North America, etc.	4
2,300	2,968	2,370	49,000	3,000	160,000	855	40,600	India, China, Japan, Malaysia, Africa, West Indies, etc.	5
104	194	37	1,166	96	4,100	36	2,106	Africa (Lake Nyassa and Zanzibar).	6
420	476	150	2,727	175	16,000	165	12,000	Palestine, India, China, Madagascar.	7
2,429	2,945	1,986	38,992	4,800	120,000	880	52,000	India, China, Africa (West and South), West Indies.	8
66	81	86	1,542	92	3,000	34	377	China (Shantung, Tien-tsin).	9
46	63	30	669	140	2,300	9	610	Africa (Fernando Po, Zambesi).	10
420	461	72	7,569	240	20,000	127	6,280	China, Africa, Australia.	11
404	434	232	2,344	105	10,496	210	5,048	N. E. India, France (Brittany).	12
154	242	146	4,267	313	7,357	57	2,603	India, China, Malaysia.	13
242	304	34	771	81	2,100	55	3,997	China, India (Kathiawar).	14
249	859	228	4,234	528	10,000	35	629	China (Fifteen Provinces).	15
480	589	64	1,434	62	6,500	157	11,547	India, East Africa, Palestine.	16
872	1,108	260	7,727	295	15,000	387	26,485	India, Africa, South and East, Arabia, Palestine, New Hebrides.	17
6	10	3	45	2	57	2	160	Syria (Antioch, etc.).	18
694	838	267	18,460	1,046	43,000	280	18,957	India, China, Japan, Africa, West and South, West Indies.	19
1,060	1,469	322	2,700	.....	8,500	532	18,000		20
145	219	184	10,970	1,781	16,365	140	7,280	Africa, South and West, Tahiti.	21
846	1,188	449	14,274	940	28,861	325	13,155	South India, China, West Africa.	22
133	274	157	12,963	2,020	25,660	150	4,770	East and South Africa, China.	23
18	36	7	36	10	153	7	115	India (Telugus).	24
336	394	60	11,940	940	38,187	58	1,384	India (Ganges, Chota Nagpore).	25
291	411	114	16,778	219	21,561	57	3,930	India, South Africa, New Zealand.	26
171	249	178	6,886	340	14,142	182	4,842	South India, Burmah.	27
1,630	1,896	148	32,288	1,841	93,246	244	23,728	South Africa, Australia, South America, West Indies, Eskimo.	28
36	66	22	724	165	1,247	19	566	West Africa, New Zealand.	29
251	444	196	16,741	676	53,816	145	9,450	Africa, East Indies, New Guinea, China.	30
43	112	72	695	120	1,700	33	824		31
298	410	130	49,273	1,450	130,000	215	7,500		32
1,257	1,613	450	23,884	1,268	70,000	410	33,730		33
4,725	5,599	1,472	188,863	7,500	380,000	2,713	97,800		34
33,610	44,111	13,897	728,824	39,446	2,044,825	13,660	655,732		
11,809	15,064	4,648	301,942	22,810	725,415	6,134	204,555		
45,419	59,175	18,545	1,030,766	62,256	2,770,240	19,794	860,287		

THE KINGDOM.

—The lower lines of the two pages just preceding are well worth scanning closely, for at least in some measure they tell in summary what Christendom is doing for the spiritual weal of heathendom. They show that more than 11,000 men and women are preaching Christ in all the world. As co-laborers they have not less than 50,000 of their converts, and among them are upward of 4000 native pastors. About $13,500,000 were expended upon the work last year. The blessed fruits of toil appear in the more than 1,000,000 communicants in the churches in the nearly 2,800,000 who have forsaken their idols, and in the 860,000 pupils to be found in the schools.

—The full significance of the figures composing these statistical tables cannot by any means be discerned without frequently "reading between the lines." For lack of space some weighty names do not appear, and by their most abundant success other names fail to receive much of what is justly their due. Thus the English Wesleyans once had a work among the Indians of Canada; their many churches gathered in the West Indies are now independent; their more than 30,000 converts in South Africa are organized in a conference by themselves, while Fiji, with as many more, is now a part of the great Australasian Conference. The London Missionary Society, the English Baptists, the American Board, etc., have "lost" trophies by the ten thousand in a similarly blessed fashion.

—Among recent articles well worth reading are these two: "Concerning the Collection," by Rev. A. W. Patten, in the devotional column of the *Epworth Herald*, and "Salaries of the Missionaries" in the *Foreign Mission Journal* (Southern Baptist). In the second article the idea is very pungently set forth that "the question should never be, How cheap can a missionary live? but How much will it take to support him so that he can do the most efficient work?"

—The same *Journal* has this item: "Last year we got a check of about $2300 from one church, and shortly after came a contribution from the same church of one cent, which belonged to the former contribution. Who gave that one cent? God knows. It may have been the largest gift in the Lord's treasury for the year."

—Quoth the Nashville *Christian Advocate:* "The Rev. Dr. Sutherland, of the Methodist Church in Canada, has reduced his own salary $500, and thus relieves the Missionary Board, of which he is the General Secretary, of that much expense per annum. Will anybody follow his example? Canada must have a very high grade of Methodism if Dr. Sutherland is a sample. To which we make answer that all the officers of our Board of Missions, in view of the prevailing financial distress, voluntarily cut their salaries at the rate of 20 per cent more than six months ago."

—This item is just as good for any island or continent under the sun. Rev. H. A. Robertson, of Erromanga, writing regarding his work in Erromanga, says: "To-day completes my two-and-twenty years here. During all these years I have been the only missionary on this island. But I am quite in error, for my dear wife has also been a missionary here during all those years; and if I have worked hard and suffered a good deal and have been exposed to danger often, she has worked harder, suffered more and has been exposed to quite as many dangers as I have been. Somehow churches, societies, etc., fall into the same grievous error of speaking of what this or that missionary has done, what he has suffered and what his victories, while his wife, who left home and parents and all to aid her husband in the work of the Church, and for the present and eternal well-being of the poor ignorant heathen, and has, it may be, had her once splendid constitution completely

shattered by the constant strain and suffering and toil and danger of years in a trying climate, where she has had no society except that of her husband, and has had to give up her children for years, and yet one seldom hears one word about it. The missionary's wife has the suffering and he gets all the glory."

—Thus are "Christians" instructed to pray in South America, neglected continent indeed: "In the name of the Most Holy Virgin, give me aid, and she will bless you forever," cries the wretched beggar by the roadside. "I will pray the Holy Mother to succor you in time of need and to give you a crown of life," says the poor sick woman to whose child a coin is given. To the question, "What are you thinking of, Augustine?" quick as a flash comes the answer from the bright-eyed little fellow: "In God and Mary, the Most Holy One." At the close of selections in a book of tales for children we read: "*Put your faith alone in Mary, the Holy Virgin, and she will save you from your sins.*"

—Dr. Paton states that during his recent tours through Great Britain and America he was able to collect for various funds the snug sum of £25,433 ($127,165).

—Mention was recently made of a missionary collection at a funeral, and now a Teutonic toiler on the Pacific Coast writes to the Congregational headquarters: "*At every celebration of marriage among our people a collection is taken for home missions*, and a number of times I have had the pleasure to forward it." And the delighted secretary adds: "We heartily congratulate our brother on his entirely original plan, and cherish the hope that weddings may be frequent in his parish."

WOMAN'S WORK.

—Rev. A. R. Buckland, in the *Sunday Magazine*, says: "The first unmarried woman was sent out by the Church Missionary Society in 1820; in 1883 there were only 15; but by the end of 1884 the number had risen to 160." There are now 407. "In twenty years, from 1873, the number of female teachers in the same society increased from 375 to 892."

—Shall women be commissioned to baptize? is a question very practical and very urgent in many parts of the Orient, and especially where an entire sex is kept secluded in zenanas, absolutely beyond the reach of masculine missionaries. Cases are continually occurring where evidently penitence and faith and love have entered the heart, and there is a readiness to make a public confession by receiving this rite, but which only a woman can be allowed to administer.

—Miss Agnes G. Hill, of Toledo, O., has recently gone to India as a missionary, with headquarters at Madras, and to be the first foreign general secretary of the Young Women's Christian Association.

—This good news appears in *Woman's Work for Woman:* "The last of the large girls at Tabriz school, Persia, came into the church April 1st. First Chinese converts at Chiningchow, 5 of them united with the church; 14 adults were baptized in June at Che Hom, two days north of Lakawn, Laos; 4 were added to the church at Tungchow, China, in June, and 10 at Curityba, Brazil, at the midsummer communion."

—Since 1887 the gifts of the women of the Southern Baptist churches have steadily increased from $17,000 until they reached $45,129 last year, and the year before, under an impulse from the Carey centennial, shot upward to $62,237.

—The Congregational Woman's Board reports contributions in the East last year amounting to $95,558, and in the interior to about $65,000, a total loss from the year preceding of nearly $10,000.

—The women of the United Brethren Church raised $14,753 last year for

work in Africa, China, and among the Chinese in America.

—According to the official report of the Kaiserswerth Home, there are now no less than 68 Deaconess mother houses in various countries, with 10,412 sisters and 4063 probationaries, laboring at 3641 localities. More than $2,000,000 are annually spent in the prosecution of this labor of love. As yet Germany leads in the number of houses and of sisters, but there is no country of any importance on the globe where the cause is not represented. The mother houses with the largest contingent of sisters are Kaiserwerth, 914 at 234 places; Copenhagen, 202 at 88 places; Königsberg, 403 at 173; Augsburg, with 138 at 54; Berlin, with 564 at 156; Bern, 409 at 80; Bielefeld, 640 at 249; Christiania, 334 at 83; Danzig, 230 at 122; Darmstadt, 196 at 67; Dresden, 395 at 164; Flensberg, 130 at 50; Frankenstein, 179 at 105; Frankfort-on-the-Main, 103 at 41; Halle, 147 at 54; Hanover, 281 at 117; Carlsruhe, 181 at 63; Kassel, 126 at 62; Krashnitz, 205 at 102; Neuendettelsau, 376 at 150; Stockholm, 189 at 89; Strassburg, 209 at 52; Stuttgart, 507 at 113; Zurich, 147 at 47.

UNITED STATES.

—Eleven fresh-air funds in New York City, meant to minister to the health and comfort of the poor during the summer heats, expended in the aggregate $127,774 during 1894.

—Hermann Warszawick, whose work among the Hebrews of New York City is well known, has severed his connection with that local movement in order to make an extended tour through the United States and inaugurate efforts in behalf of his brethren in all the large centres of population.

—The American Board Almanac for 1895 is attractive to the eye, and its nearly fifty pages are well packed with a great variety of missionary information.

—The report of the Friends' missionary work for 1893–94 came too late for use in the statistical tables. These are the important features: Income, $44,000; ordained missionaries, 12; unordained, 22; wives, 9; unmarried women, 20; ordained natives, 10; unordained, 56; stations, 40; native Christians, 910; schools, 22; scholars, 809.

—Dr. Day, under date of October 15th, writes: "This morning we sent to Monrovia 9000 pounds of coffee for shipment by the first steamer. We sent by the *Liberia* 6000 pounds and by a German steamer, a few weeks ago, 10,000; making, with the amount sent down this morning, 25,000 pounds. According to the price here, it ought to be worth in the United States not less than twenty-five cents a pound, which will go a long way toward meeting the expenses of the mission for this year."—*Lutheran Missionary Journal.*

—Says Dr. C. C. McCabe, of the Methodist Missionary Society: "Thirty-five years ago we had one convert in all our foreign fields; now we have 130,000, and they give $250,000 per annum for self-support."

—Surely Bishop Thoburn occupies no sinecure. For, after a busy canvass for funds in this country, extending over several months, he returned in November to India and Malaysia to hold conferences, etc., and is expected to be in the United States again in March or April to secure at least $30,000 to save his work from disastrous retrenchment. Alas! that upon one man should be thus laid a double burden.

—The *Churchman*, speaking only of those who are connected with the Episcopal missions, says: "The offerings in the mite boxes of the Indian women of South Dakota, during the past seven years, have averaged $200 a year, or a total of $1400. This is a remarkable showing."

—"The new Japanese Church erected by our mission in San Francisco, the first structure of the kind on this conti-

nent, was dedicated in December. It has a large seating capacity, and cost, with its school department, over $10,000. It is furnished in Japanese style. In the rear are rooms suitable for school and institutional purposes. The Church Extension Society gave $5000 toward the edifice, and the Japanese have raised $3000 or more. Nearly $600 was raised on the day of the dedication."—*Pacific Christian Advocate.*

—Four years ago the American Missionary Association opened a school under the care of two young men, Messrs. Thornton and Lopp, at Cape Prince of Wales, Alaska. The Eskimo were rude and degraded, without law or government. But they came, young and old, in such numbers that schools had to be held three times a day. Three years afterward Mr. Lopp was allowed to take charge of the Government reindeer station at Port Clarence, and Mr. Thornton was murdered in his house. Mr. Lopp has now returned to the mission, has found the property all safe, and has had a warm welcome from the natives. He expects to come home next summer, and a successor is sought for by the society. The call is for a minister and his wife, not beyond middle age, without children, willing to remain at the post for three years at least, and content to endure hardness in a promising field of labor among an entirely destitute people.

—In Southeast Alaska the Presbyterians occupy Haines, Hoonah, Juneau, Sitka, Mangele, Klawack, and Jackson. At these places are 5 organized churches among the natives, with from 500 to 600 native communicants.

—"A thousand miles up the Yukon River, in a section of country where no other religious body is doing any work, the missionary of St. James's has a parish of about 100,000 miles in extent. Naturally he looks upon a canoe journey of 900 miles as nothing for one trip. A diet of beans and flour seems to him luxurious, for the good Bishop Bompas, far to the north, depends on his journeys upon a little tea and the dried fish of the natives. Bishop Bompas has just published an interesting book, 'Northern Lights on the Bible.' So far away is he that the first copy will not reach him until July."—*The Churchman.*

EUROPE.

Great Britain.—Canon Scott Robertson has published his twenty-third annual summary of British contributions for foreign missions in 1893, from which it appears that the amount is less than for any year during the last half decade. His figures in brief are as follows :

Church of England societies	£518,663
Joint societies of Churchmen and Nonconformists	211,510
Nonconformist societies in England and Wales	345,918
Scotch and Irish Presbyterian societies.	203,999
Roman Catholic societies	8,167
Total	£1,288,257

—Medical missions are on the increase. *The Gleaner* states that out of some 400 men studying in London Hospital, 100 are members of the Missionary Association, and that 22 are definitely intending to devote themselves to work in heathen lands.

—"A foreign missionary week which had 18 meetings, addressed by 13 different missionaries, representing China, India, Ceylon, Morocco, Lovedale, and the Congo, was held lately at the Wynd Church, Glasgow. The closing meeting was a missionary consecration service, at which 31 persons publicly yielded themselves for foreign service. Over 300 others pledged themselves to be helpers to foreign mission work, are formed into a missionary parliament, and are to circulate among themselves a dozen of the leading missionary monthlies."—*Regions Beyond.*

—November 4th, 1794, under an impulse received from a letter written by Carey, 8 clergymen in London met to consult concerning a missionary organization. In due season the London Missionary Society was launched, and now, after a hundred years, it has 256 men

and women in the field, 1734 native pastors, 125,000 in its schools, in its churches almost 100,000 members, and native Christians to the number of nearly 400,000.

—The East London Institute is to open a home for the children of missionaries, where they may be lovingly cared for and educated during the years when separation from their parents is necessary.

—The London Missionary Society has received $30 from half as many boys of Rarotonga. They wrote with the money, "We want to help them because they have done so much for us. We all went and picked coffee on our holiday afternoons, and dried and sold it, and so we got the money which we now give. We each give $2 with our love."

—The United Presbyterians of Scotland are adding 7 helpers for their work in Old Calabar, West Africa—2 of them missionary carpenters and 5 young women, 2 being zenana missionaries, and 3 trained nurses.

The Continent.—Upon the Protestants of France, whose numbers are but few, and whose financial ability is quite limited, is laid a responsibility peculiar both as to kind and degree. They are not left to seek fields for themselves, but full-grown missions are thrust upon them. And mainly on account of the fashion the French Government has of compelling the use of the French tongue in all its colonies. Take Tahiti as an example. About fifty years ago a "protectorate" was set up in that group, and presently the London Missionary Society found it impossible to remain, and so turned over a most flourishing work to the Société des Évangéliques.

—The *Iglesia Espagnola*, or Reformed Church of Spain, arose in 1881. It consisted of 15 congregations, with 3000 members. Its founder is Cabrera, formerly a Roman priest, who entered the service of the Presbyterian Evangelization Society in 1868 as preacher in Seville, and afterward in Madrid.

—Another party of 750 Jews from Bessarabia, Podolia, and Yekaterahoslay recently left the city of Odessa for the Argentine Republic. Baron Hirsch's Jewish colony, to which this party is bound, is proving successful. The wheat crop last year was valued at $150,000. The baron has already advanced upward of $2,000,000 for the settlement of this single colony, and hopes to have there within ten years 100,000 persons. Each company sent out numbers 50 families, to each of which is given a tract of land, that they are expected to settle upon in villages. A rabbi and a doctor accompany each band.

ASIA.

Islam.—In the *Church at Home and Abroad* J. G. Wishard, of Teheran, writes thus of "a needy province in Persia:" "The population, outside of the cities, is largely composed of rice and cotton planters, who depend upon the peasantry to do all their work in the fields. It is simply impossible to give any sort of an accurate description of the condition of this great laboring class, more than half of whom are women. It is not an unusual thing for a planter to marry *from six to a dozen wives* in the spring to plant his rice for him, and in the autumn, when the harvest is gathered, to divorce them all. Most of them, without any means of support, are turned out into the forest to beg, steal, and take up their abode wherever they can find shelter and food enough to sustain life. And strange as it may seem, with the coming of early spring they find their way back to the man who so unfairly used them the previous year, and are willing to enter again as members of his family. So these poor creatures, more like beasts than human, live on from year to year, in the winter knowing nothing but hunger, cold, and sin, and in the summer the hardest and most menial kind of toil, receiving in return the curses and blows of a cruel master."

—The annual report of the American College for Girls at Constantinople shows that the number of students enrolled during 1894 was 173, divided among 9 nationalities as follows: Armenian, 90; Bulgarian, 24; Greek, 23; English, 21; American, 6; German, 3; Israelite, 3; Turkish, 2; Swiss, 1. There were 96 boarders and 77 day pupils. The college department numbered 50, and in the preparatory schools there were 123. The class which graduated in the summer numbered 7.

—The London Jews' Society considers Palestine a sphere of such great importance that it devotes over £10,000 a year to the work there.

India.—This is a picture from real life in Indore, Central India: "The grown people are employed in various ways. One woman is cleaning her cooking utensils. This is done by rubbing earth on the vessel with the hand until the metal becomes bright, then rinsing with cold water until all the sand is gone, and turning the dishes, mouth down, to dry in the sun. A second prepares spices for the curries. A flat stone lies on the ground; on this the spices are placed, and with a second stone in the hand of the operator a crushing or rolling process is carried on until the desired result is obtained. Some of the others are making baskets, and others again are preparing the material. They have no implements but of the rudest sort. A woman takes a bamboo pole in her hand, and with an iron instrument resembling the broken blade of a scythe she begins to split the wood. As soon as the end is free she grasps it with her toes, and drawing the rod up with her hand she completes the separation, placing each piece thus taken off in a basin of water to render it flexible. A number of children are playing about, some in scanty garments and some without any."

—An interesting sign of the times is the fact that the Arjya Literary Society in Calcutta are now engaged translating the Bible into classical Bengali. They have asked and obtained the assistance of representative men of the Christian communities lest anything should appear in the translation which should make it antichristian in tone. The whole of Matthew's Gospel is now in manuscript. Rev. Herbert Anderson, who furnishes this intelligence, says: "It seems to me marvellous that this small band of broad-minded, educated, non-Christian Bengali gentlemen of this city should realize the benefit, and have the desire of giving the Bible to their fellow-countrymen in the way they propose."

—Miss Amanda M. Jefferson, of Pauhala, India, writes: "The work among the leper women has been more encouraging of late. At first they seemed to welcome my visits, then a change came, and they would not listen to my words. My entrance among them was a signal for one little woman to flourish her handless arms and cry out, 'We don't want your God! We don't want your Holy Spirit! We don't want your Jesus Christ! We have our own gods!' But I kept on trusting and praying, and again a change has come. A little group of eager faces await the hour of my arriving on Saturdays, and listen most attentively to the words about the sympathizing Saviour."

—The *Free Church Monthly* tells of the recent baptism of 13 families consisting of 28 adults and 27 children.

—These figures show how much money is expended by 7 of the leading missionary societies upon the work of conquering India for Christ:

Church Missionary Society	$479,145
American Baptist	337,773
Methodist Episcopal	265,950
London Missionary Society	231,075
American Presbyterian	152,573
English Baptist	133,045
American Board	127,076
Total	$1,726,637

—The Bishop of Madras has issued a pastoral in which he forbids the practice of adding titles of distinction to the

names of persons whose banns of marriage are published in divine service. He says the practice, at first sight, might be regarded as innocent, but such distinctions ought not to be countenanced in anything which takes place in the house of God. It is in accordance with this principle that it has been ever the practice in the Church of England not to prefix the titles of "Mr." or "Mrs." to the names of persons whose banns of marriage are published, or when requesting the prayers of the Church. In India, where titles are often a matter of caste distinction, the subject assumes an importance which does not belong to it in Western lands.—*The Churchman.*

China.—In the *Review of Reviews* John Russell Young gives us this impressive incident from the life of Li Hung Chang connected with the death of his mother, and when he emerged from the period of mourning: "I had had an idea, based upon the way in which sacrificial duties are performed at home, that the sackcloth and ashes and physical privations were perfunctory or sentimental. But when I met the Viceroy I saw the signs of mourning. He looked like a starving beggar. He wore the coarsest raiment. His beard and forehead had not been shaved, and his queue hung down from a clotted mass of hair. Lines of sorrow streaked his face, and his hands were grimy as if he had been lying in ashes; and yet this was a nobleman, careful as to comeliness in person and the niceties of raiment, rather disposed to ostentation than otherwise. There was every evidence that this, the first man in the empire, had been as if he were its meanest subject, down in the very dust, in privation and penance, doing reverence to his mother's memory as appointed by faith."

—The decease of W. J. Hall, M.D., at Seoul, Korea, from typhus fever, is announced. A native of Kingston, Ont., he studied at Queen's University, and after graduation was a student at Dr. George D. Dowkontt's Medical Mission School in New York City. Later he became a medical missionary among the tenement-houses on the East Side. In 1891 he sailed for his future field. On the breaking out of the war between China and Japan, Dr. Hall identified himself with medical missionary work in the army. He was prominent on the field of Ping-Yang, and it was doubtless owing to his services and his hardships there that he contracted the disease from which he died.

—"One important branch of missionary work is that of touring, and, like everything else, it has its bright side and its dark side. One item of the dark side is the ceaseless pelting of the words *Fan kuei* ('foreign spook'). It is common to render the phrase by 'foreign devil.' The word *keui* may mean devil, but the original meaning is rather 'ghost' or 'spook.' The application to foreigners is not intended to stigmatize them as fiendish, but as not having the true human features, dress, etc. Hence 'spook' is the more accurate term. Another thing is the constant wrangling that one hears among the people. When wrangling their speech is constantly interlarded with the vilest language that human tongue can command."

—In the annual report of the Church Missionary Society's Hang-chow Medical Mission, Dr. D. Duncan Main gives an account of the progress of the work. During the year 12,074 new patients passed through the dispensary. Outpatient work alone is not wholly satisfactory, but as a "feeder" to the hospital, where patients can be more carefully looked after, it plays a very important part. Of the hospital work, Dr. Main says: "Many of the diseases are so chronic, and so aggravated by native quacks, that even with the best treatment we can do little to relieve them. As a rule, they come to us after all other plans have failed. Idols, astrologers, fortune-tellers have been consulted; the wonderful virtues of tigers' bones, snakes' skins, and dragons' teeth

have been tried; charms have been used to expel the evil spirit and pacify the offended gods, and when they have spent all and are nothing better they come to us, hoping to be cured, many of them 'right off.' Not a few are brought to us in the last stage of fatal sickness, and when we tell them that they cannot be cured their friends are most unwilling to carry them away, and often remain for hours on the compound, pleading with us most earnestly on their knees, and knocking their foreheads on the ground, to save them. It is hard to convince them that there is a limit to our power."

Japan.—It reads like a fairy tale, what the *Japan Mail* of November 10th tells of the Red Cross Hospital at Tokyo, to which a company of wounded Chinese soldiers were recently taken for healing. "It enjoys the reputation of being the best-equipped hospital in Asia. The laboratories, the museums, the operating theatres, the medical inspection rooms, the wards, all are supplied with everything that science in the most advanced stage dictates. Bright, airy rooms, capital beds soft as to mattresses and coverlets, excellent food, a spacious garden for exercise, scrupulous cleanliness everywhere, uniform kind treatment and nursing, a complete absence from toil and moil. It may safely be said that they never fared so sumptuously before." No wonder the prisoners were dazed, and feared they were being fattened for slaughter!

—*Life and Light* for December has an article upon the Kyoto Training School for Nurses, which ranks high among the Christian institutions of Japan, and gives a fine picture containing the faces of teachers, pupils, etc. Seven graduated last June, and 11 belong to the present senior class. Ten offered themselves as nurses to care for wounded soldiers.

AFRICA.

—It is said of Dr. Jennie Taylor, the bishop's niece, who recently accompanied him into the interior, that she was pleased with the country, the climate, the people, the missionaries, and even the dogs of Africa, enjoyed her walk of five hundred miles from the head of steamboat navigation, and had not been sick a minute since her arrival.

—Christian King Khama and some other members of his tribe have made a present of 40 oxen, which will realize some £352, to the Phalapye Mission, to aid in building the new mission-house there. His kindness and generosity have been further demonstrated by the construction of a road from the mission church to the stadt, and a stone fence round the church itself. The work was performed in one week by two of Khama's regiments, under the Rev. W. C. Willoughby's direction.

—Yes, Africa has a future. For "169,733 ounces of gold produced in one month, valued at £584,311, or an average of five tons of pure gold, valued at £4,611,732 sterling per annum; a gold reef 45 miles long; a town eight years old with a population of 40,000 Europeans and 40,000 natives; a gathering of men devout and otherwise out of every nation under heaven; a railway 1000 miles in length to Cape Town —such are some of the facts which have tended to make Johannesburg a place of world-wide interest." And the Wesleyans are helping to care for the spiritual interests of these thronging thousands. Thirteen preaching services are held regularly, and 2 open-air missions are sustained.

—The Livingstonia Mission Committee has appointed 3 evangelists and craftsmen to labor on Lake Nyassa. One of them, Mr. Malcolm Moffat, grandson of the famous missionary, has given up a lucrative colonial appointment for missionary work, and has now received the appointment of agriculturist for the new institution on the northwest of the lake. Numerous plants have been granted by the Kew Royal

Botanic Gardens, London, to be acclimatized.

—Mr. Johnston, the British commissioner, gives some interesting particulars regarding Nyassaland. He says it is mountainous, 75 per cent of the country being 3500 feet above the level of the sea. The native population is about 3,000,000. In 1891 the Europeans numbered only 57, with 1 trader and 8 steamers. Now there are 14 traders, 14 steamers, and over 100 boats. About the same time the value of the trade was £20,000 a year; now it is over £100,000. During the same period the number of acres under cultivation (mainly for coffee) has risen from 1250 to 7300. At the earlier date there were 4 missionaries; now there are 7. There are 3 newspapers, but no hotels.

—Writing from Unangu, Mr. Joseph Williams says: "Funerals are very lively affairs here among the natives. The procession to the grave is generally headed by a man bearing a white or a red flag, who runs along before the body. Then comes a woman with a basket of flowers, to be laid on the grave after the interment. A large number of people usually follow the body to the grave, which is always dug after the corpse has reached the spot chosen for its resting-place. A drum is beaten on the way, and people sing and dance, and sometimes the body itself is pushed along at a rollicking pace. When the grave is dug, and the requisite depth has been reached, a place is dug in the side of the grave in which to place the body; sticks are placed across, and then the earth is thrown in. The divining rod is nearly always consulted after every death, and somebody accused of having caused it, who is made to pay damages to the relatives. Even after the death of a cow or a goat they sometimes consult the diviner."

ISLANDS OF THE SEA.

—The *Madagascar News*, which vigorously represents British interests in that great island as against French pretensions, quotes also from a leading article in the *North British Daily Mail*, headed "The French Colonial Fever." The *Mail* says:

"If we were disposed for recrimination we could easily plead colonial grievances of our own against France in respect of Newfoundland, of Madagascar, of Siam, and of any or every portion of Africa where the French have sought to divert our trade or cut off the hinterland from our settlements, and these grievances would be considerably more substantial than the vague dog-in-the-manger-like jealousy which is now finding expression among a certain school of French politicians. But it is best to leave these matters to be settled by diplomacy. It is neither dignified nor useful to squabble in public over the assumed 'rights' which European powers have been pleased to appropriate in Africa. After all, there should be honor among thieves, and we are all thieves in the Dark Continent."

—The dialects of the Malagasy have been differentiated, says a recent writer, by the custom of extending the "tabu" to words. It is unlawful, for example, to use in common speech any syllable that occurs in the name of a chief. The prohibition is the same as if the British under Queen Victoria were obliged to abandon such words as *vic*tory, *vic*tim, con*vict*.

—The *Presbyterian*, of London, reports that in New Zealand, owing to the adoption of female franchise, the *very existence of the liquor trade* is threatened in that colony.

—The immigration from India to Fiji is increasing so fast as to jeopardize the Christian character of the islands. The coolies are engaged upon the sugar plantations and refineries. As these Hindu laborers are heathens, and bring with them their own priests, the native church is threatened with grave peril. The brighter side of this question is found in the hope that Christian Fiji may have a reflex influence on heathen India.

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